

men were arrested. The *Independent* goes into the affair in this manner:—Ye P'yeongkn and Choi Haknai of this city have established a private mint in Munomi village outside the Northeast gate for the purpose of counterfeiting nickel and copper coins. A cousin of Choi suspected the enterprise and demanded some money from them, but they refused him. He went to the Police Department and informed the authorities of his suspicion. A number of detectives were despatched to the house and watched the men. Last Wednesday the detectives raided the house and discovered a subterranean chamber of about eight *kan* in which all sorts of mining apparatus were placed and where some two thousand pounds of copper and nickel were stored. The two proprietors were immediately arrested and the machinery and the metal have been confiscated.

The police inspectors of Sōul are having a hard time of it just now. It appears that the Governor of Sōul notified that the Improvement Company would engage all unemployed men to clean the city drains provided they came with proper certificates from the police. Hundreds of men applied for these certificates, which the police granted freely. But upon the bearers presenting themselves at the Company's office, the Improvement Company declined to recognise the certificates and sent the men away. The poor deluded folk are now clamouring for redress at the police offices.

A rumour was current in Sōul on the 7th inst. that Mr. Shibusawa Eichichi intended presenting yen 1,000 to be distributed in the form of relief doles to the distressed people of the city.

The newly appointed *Kanmi* of Fusan, Mr. Kim Kakken, held at one time the position of Chief of Diplomatic Bureau in the Foreign Office. He is considered—says our Sōul contemporary—as one of the most promising officials in the government and is thoroughly progressive in his ideas. We believe that he will fill his new post with satisfaction to both the natives and foreigners residing at that port.

CHINESE NOTES.

We notice in the Shanghai papers that Madame de Uriarte, wife of the Spanish Consul at Shanghai, is asking assistance to procure old linen for making bandages for the wounded in the Spanish-American war, and also old under-clothing from ladies and gentlemen.

The *N.-C. Daily News* remarks that a private letter just received from Yatung in Tibet says that the Tibetans declare that they have heard nothing of the capture and maltreatment of Mr. H. Savage Landor, and say he must have fallen into the hands of a wandering tribe.

By an order of the Russian Minister of War, confirmed by the Emperor, the fortress artillery troops on the Pacific coast are increased by the formation of a new and complete force of this character at Possiet Bay of the same strength as the force at Nikolaievsk, and an additional company, numbered 86, of 300 men for the existing detachment at Vladivostok.

Mr. Gervase Cook arrived at Wuhu on the 1st May to obtain assistance, the Kallingsan mines having been attacked on the previous night by a mob of some 200 men. The rioters took possession of some of the shafts, and on the following morning attacked the works. Mr. Cook defended them for some time, but eventually had to evacuate, and go to Ningkuhn for help.

A report was current in Shanghai on the 12th inst. that the Nanking Viceroy had issued an order that no cocoons were to be sold to foreigners this season, and that the Italian Government had protested, and the *Marco Polo* was to be sent to enforce this protest. What has really occurred is, that the *N.C. Daily News* believes, that the magistrate at Wnsieh has issued an order prohibiting the compradores of

the various silature firms from employing foreign capital and from insuring, and the order has naturally been protested against.

Kiangnan Arsenal, which has always had two Commissioners of Taotai's rank as Chief and Vice Directors of the works, is now, according to recent instructions of Viceroy Liu, to have only one; the Chief Director Chiang Taotai having been ordered to hand over the direction to the sole authority of the Vice-Director, Liu Taotai. Chiang Taotai has gone to Nanking "to await further appointment."

CORRESPONDENCE.

THE ABOLITION OF TORTURE IN JAPAN.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—When two good men fall out on questions of fact it is sometimes in the power of arbiters to clear away misapprehensions. The ordinary reader turns away from the perusal of your statistics on the footnote to page 165 of the new edition of "Things Japanese" under the impression, first, that you deny that Count Mitsui was ever imprisoned and treated as a criminal, and, secondly, that you make Mr. Chamberlain assert that the event narrated by him occurred in 1873.

I feel sure that you never intended to convey either of these impressions. A careful examination of the footnote shows that Mr. Chamberlain gives 1873 as the date of the arrival in Japan of Monsieur Boissonade de Fontarabie, and that no date is assigned to the incident itself. Moreover, you, with your extensive knowledge of Japanese affairs, must be well aware that Count Mitsui was imprisoned in connection (if my memory serves me right) with the Saisiun rebellion of Saigo Takamuri. If, therefore, you will extend your investigation of the record of the deceased statesman for a few years subsequent to 1875, you will be able to confirm the statement that Mitsui suffered imprisonment, and the issue will then be narrowed down to the question whether or not he also suffered torture.

I am, sir, yours, &c., W. D. COX.

Tokyo, 12th May.

(The date of the incident as given in "Things Japanese" is "about after M. Boissonade's arrival in 1873." If that does not mean 1873 or 1874, what does it mean? But certainly we did not for a moment intend to suggest that Mr. Mitsui was not criminally condemned. In 1878 he was sentenced to 5 years' imprisonment, which was ultimately reduced to 3. We speak from memory only. The question is by no means unimportant, however, to the simple issue whether or not Mr. Mitsui was tortured in 1878.—E. J. M.)

MONSIEUR BOISSONADE AND TORTURE IN JAPAN.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—A few days before leaving Japan, Monsieur Boissonade de Fontarabie told me there was one thing, and one only, in looking back over a long career, which gave him unalloyed satisfaction,—his successful intervention on behalf of the abolition of torture in Japan,—and then upon he related the details substantially as given in the last edition of "Things Japanese," with the exception of the mention of the name of Mr. Mitsui, which was obtained from another source and seems, from your collation of dates, to have been erroneous. You have seen fit to sneer at the anecdote, and you ask contemptuously "why Mr. Boissonade should have carried on the work of codification in a jail, as must have been the case if the chamber adjoining the scene of his study was a torture room." I cannot answer this question; I was not there, and do not know. But that Monsieur Boissonade should either have temporarily resided, or else have had his study—perhaps for convenience in consulting his Japanese colleagues—in some apartment attached to the Department of Court of Justice, seems no very improbable supposition. At any rate, his assertion to me was that it was while busied over the preliminaries of codification that he heard the groans or screams in an adjoining chamber; and then he went on to relate his hurried surprise at the incident, the evasions of the officials, his indignantly remonstrances, and the consequent demise of so barbarous a custom, he having plainly announced that either torture must cease, or he must resign his post, and codification be left in statu quo.

The terms in which you so strongly and repeatedly repudiate all concern with Monsieur Boissonade's share in the abolition of torture would seem to show that the matter is not one capable of affecting you. Writing, as I do, for the general

European public, whose interest in such humanitarian progress is always intense—dimly so when they have the grand consciousness of the progress being due to a philanthropist of their own race—I was naturally led to lay most stress on that part of the subject. Indeed, the whole point of the story was there; as you may see by the context, the rest a *quantité négligeable*. The precise date, and the name of one Japanese sufferer among so many hundreds whom, during our own lifetime, the torture-chamber has claimed for its own, sink into insignificance, in the minds of most of us, compared with so glorious a victory, so momentous a social and moral change. Nevertheless, I am truly sorry that even an minor points I should have been—if indeed I have been—misled, and the necessary alterations shall be made in the next edition. Meanwhile I venture to think that the injury done to Count Mitsui's memory can be but slight, seeing that if he was not (to quote your words) "receiving the treatment of a common criminal" in 1873-4, he was most notoriously diaggred about the country from gain to gain a few years later, receiving from his sufferings (as his medical attendants will testify) such permanent injury to his health as to bring on the disease which resulted in his untimely death. After all, the ignominy in all such cases rests, not with him who undergoes barbarous punishment, but with those who inflict it.

In conclusion permit me, Sir, to express some astonishment at the animus, the strangely acrid and discountenous tone with which you have seen fit to treat me on this occasion. I attacked no one,—not Count Mitsui, least of all you self. Yet had I made you the object of some violent personal diatribe, you could hardly have shown more heat and have scattered disparaging expressions more freely than you have done on the present occasion. Courtesy, however, is not a thing one can demand. The wisest plan doubtless is not even to expect it. I can in any case thank you for the continued advertisement which has been supplied gratis to my boots by your repeated attacks.

I am, Sir, Your obedient servant,  
BASIL HALL CHAMBERLAIN.  
Tokyo, May 15th.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—If you do not consider such expressions as "cautard," "falsehood," and "false story" (not to mention others) disparaging and discountenous, your standard of the language suitable to literary criticism and to social intercourse must be peculiar. Under such circumstances, all discussion becomes impossible. I leave it to the public to judge between us.

Your obedient servant,  
BASIL HALL CHAMBERLAIN.  
Tokyo, May 17th, 1898.

THE SPINNERS' DIFFICULTIES.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—In an article which appears in the *Japan Mail* of May 10th the statement is made that the cotton spinners' difficulties may be attributed to two causes, viz., overproduction and want of working capital. It seems strange that the editor of the *Mail* did not suggest another and probably the true cause of these difficulties, namely the gold standard of Japan. It is a well-known peculiarity of the gold standard that it has the power of masking its effects. When producers cannot sell their products in competition with other producers, it is the easiest thing in the world to suggest overproduction and want of capital as the cause of impending embarrassments. And it is probably true that less production and more working capital might have saved the manufacturers. Manchester cotton spinners have been complaining for two decades. Had they curtailed production twenty years ago, no doubt they too would have weathered the storm of the past twenty years better than they have. But is it not a point of importance that the Japanese cotton spinners have never experienced the danger of overproduction, or of competition with Chinese producers, until a rise in exchange occurred between Japan and China? Is it not curious that Japanese spinners never felt the need of more working capital until they found the silver standard of China giving the Chinese spinners an advantage? I venture to say that the gold standard is the true solution of the difficulties of the cotton spinners in O-saka and elsewhere in Japan.

Nothing is more striking and more incomprehensible than the general attitude of the gold advocates. In Japan the Government has had to meet all sorts of embarrassments which could all have been avoided had it left the money standard

as it was before 1897. The Government has had to encounter the constant menace of an export of gold—an ever-present incubus to the trade of the country; it has had to meet the question of a separate standard for Formosa; it is trying now to work off the silver yen upon Korea (a very suspicious experiment); it is looting subsidiary silver upon the community in excessive amounts; it permits one of the chief industries of the country to suffer, but it encounters all these self-imposed difficulties with the greatest willingness and zeal, because they are done in behalf of that paragon, the gold standard.

A hundred incidents connected with the introduction of the gold standard only confirm what Ernest Seyd said so prophetically in 1871, "The strong delusion existing . . . as regards the gold standard is so blind that when the time of depression sets in, there will be this special feature: the economical authorities of the country will refuse to listen to the case here foreshadowed; every possible attempt will be made to prove that the decline of commerce is due to all sorts of causes and irreconcilable matters. The workman and his strikes will be the first convenient target, then speculation and overtrading will have their turn. Later on when foreign nations, unable to pay in silver, have recourse to protection, when a number of secondary causes develop themselves, then many would-be wise men will have the opportunity of pointing to specific reasons which in their eyes will account for the falling off in trade. Many other allegations will be made, totally irrelevant to the real issue but satisfactory to the prevailing tendency of the age."

The cotton spinners will no doubt gradually work out of their present condition, but not before they have encountered a heavier amount of suffering than they have so far had. And all this might have been avoided; but it is worth while perhaps to be disciplined by outward circumstances, even if self imposed. The Osaka cotton spinners might regard their financial difficulties as some of the old martyrs did the scourges which they inflicted upon themselves.

May 17th. D.  
(The article to which our correspondent refers was not a statement of our own ideas but a résumé of facts adduced by vernacular journals.—Ed. J.M.)

THE MEIJI GAKUIN.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—In your issue of the 17th inst. under the "Monthly Summary of the Religious Press" occurs the following as taken from the *Shakko Zasshi*.—"Have not such institutions as the Anyama Gakuin, the Azabu Owajyakujo, the Tokyo Gakuin, the Nihon Gakuin, the Meiji Gakuin, and the Nara Chugakujo all recently stated that they are prepared to give up teaching the Bible as a part of the school curriculum in return for recognition as Ordinary Middle Schools?"

Having no commission to speak for the other schools mentioned, I would simply state that the Meiji Gakuin has certainly not made such a statement, and that all its authorities whether in Japan or in America are emphatically in record as against such a statement. The Meiji Gakuin teaches the Bible as heretofore, having made no alteration as to time or obligation of students to attend or teachers who impart the instruction. Moreover the local authorities have been given to understand distinctly that the teaching of the Bible is not to be discarded. Should the local authorities ever demand that it be discarded as a condition of its recognition of the school as doing work of the Ordinary Middle School grade, there is no doubt as to what position the school would take. Its past history and its present professions are premises which admit of only one logical conclusion.

It may be pointed out also that the conditions imposed for recognition as well as the advantages to be enjoyed are of quite a different order from those contained in the "Doshisha Affair." The writer in the *Shashi Zasshi* should certainly inform himself as to facts before drawing such remarkable conclusions from them.

If "misery loves company," the "Doshisha Affair" must cost about elsewhere for comfort. Thanking you for inserting this correction.

I am, yours very respectfully,  
H. M. LANDIS.  
Meiji Gakuin, 18th May, 1898.

The first race of the Mosquito Yacht Club's season over the five mile course, round the Honmoku Lightship, resulted as follows:—

Start.	H. E. Lightship.	H. E. Finish.		
Nandesho	2.05 45	2.14 00	2.52 50	3.10 50
Sodesha	2.05 30	2.14 30	2.55 00	3.14 20
Kodoku	2.05 40	2.14 20	2.57 00	3.15 20

WHERE "BEYOND THESE VOICES THERE IS PEACE"

The following letter, which originally appeared in the *Times of India*, setting forth the advantages of residence in the island of Capri has since been copied into other India papers. Although written with the object of calling the attention of Anglo-Indians to Capri as a place of residence, it may possibly interest others, and perhaps some of our readers, who, when travelling in Italy, may be tempted to see for themselves whether Capri justifies the writer's very glowing description. It is, at all events, a matter of some importance that folks in the Far East, whose "ships" have not arrived with the desired punctuality, should know where pleasant retreats are to be found beyond the sound of the *coroban* and the sight of ledgers:—

A correspondent writes from Capri:—I have lately received several letters from Anglo-Indians in reference to a letter descriptive of the Island of Capri, which I wrote to the *Field* and which was published on July 4th of this year. These letters have indicated an interest in this fascinating island which I had no idea existed and have contained innumerable questions of every conceivable character. It has therefore occurred to me that a short letter containing the information which is likely to be most useful to Anglo-Indians may not be unacceptable to readers of the *Times of India*. It seems to me that Capri is peculiarly adapted as a residence for a more or less lengthened period to those who desire an ideal climate, economical living, and most exquisite scenery; in addition to which it is very accessible, and, though out of the world, is in the world. Capri is a small island 6½ miles long by 2½ broad in the widest part, and rising to an elevation of 2,000 feet. It is situated in the Bay of Naples, due South from Naples about 20 miles. The population is about 5,000. It is very easily reached by those returning from India, as the P. and O., British India, and Orient steamers touch at Naples. From this point there are small steamers twice a day which reach Capri in 3½ hours. The first question always asked is, what is the climate like? My answer to this is that it has few drawbacks and more pleasant months than any climate in the world. Capri is very beneficial for people in the early stages of consumption or sufferers from rheumatoid or throat ailments, on account of the dryness of the atmosphere, the absence of dust, and its immunity from sudden and rapid changes of temperature which are so trying. Malarious diseases are unknown, and I cannot imagine a better place to get rid of the seeds of jungle fever than Capri. The air is singularly bracing and exhilarating except during the prevalence of the Sirocco (S.E. Wind). The average mean temperature for the year is 59°. The average mean temperature for the three summer months is 55°; for the three summer months 71°; for the three autumn months 62 and for the three winter months 48°. The prevalent winds in the summer are from the N.N.W., which greatly tends to mitigate the heat. The rainfall is slight, the wettest months being October and January; the water supply is entirely from cisterns.

To turn next to the subject of economy, which I lead in these days of the depreciated paper is not an unimportant matter, there are few cheaper places to be found than Capri, this of course mainly because, as every body more or less studies economy, people do not put on much "style," there is very little ostentatious and no fuss and ceremony, and everyone "does what is right in his own eyes." Pension can be obtained at all the smaller Hotels, of which there are several, at from 7 lire per day, including wine. One pointed sterling to-day is worth 27 lire. Pleasant furnished villas, supplied with plate, linen, and glass, can be rented for 100 to 150 lire per month; the wages of servants are 25 to 30 lire per month. Fruit, olive oil and the wine of the island (which is famous) are cheap; milk is easily obtainable; other provisions are about the same price as in England. There are several shops in Capri which supply all ordinary wants; in Naples, which is a city of 500,000 inhabitants, the shops are excellent and the most exacting wants can be supplied. Capri is a great resort for artists of all nationalities and is a most cosmopolitan place. A few English families live on the Island, and there is an English Church, Library, and Lawn Tennis Ground. There is splendid bathing and sailing throughout the summer, but no sport to speak of, except that during the spring and autumn flights, a few quail may be shot. With regard to the beauty of the scenery, the exquisite sky and cloud effects, which indeed too often baffles the artist, the never-ending gran-

dient and variety of Vesuvius, which by day and night, summer and winter is ever full of colour changes and surprises, the quaint old fishing lanes and rugged rugged narrow streets of the little town, with the picturesque Capri girl pushing on her head a wine jar or loaded panier of luscious figs, of these charming studies for the artist and photographer there is no end. Capri is an excellent centre for interesting excursions, Pompeii, Vesuvius, Sorrento, Amalfi, and Paestum, can be visited in the day; while Sicily, Ischia, and Stromboli are longer but no less interesting expeditions.

In conclusion, that I may divest this letter of any semblance of self interest, I will say that I have "no axe to grind," that I have no pecuniary interest whatever in Capri, only I am fully assured that many a man seeking a haven of rest would find in Capri the very land of his dreams, and that not to give others the benefit of my fortunate experience would be selfish and childish. Should this letter prove of sufficient interest to any reader of the *Times of India* to lead him to visit for any further details about Capri, I shall be pleased to answer his enquiries, and a letter addressed to me as below will reach me.

H. E. T.  
Casa Casiglione, Capri,  
Italy.

THE NEVUS METHOD.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—Many of the missionaries in Japan have recently manifested renewed interest in the question of self-support among the Japanese churches, and their attention has been especially directed to what is known as the Nevus method. This method has been in operation for a number of years in Siantung; and it occurred to me that some account of its actual working there would be of value. I therefore requested one of our missionaries in China to give me the names of several who could speak with knowledge and also from different points of view. At his suggestion, I wrote to Drs. Mateer and Corbett and to Messrs. Chaffant and Laughlin. From Dr. Mateer I have not yet received a reply; but, as appears below, an article on the subject from his pen may shortly be expected in the *Missionary Recorder*. I shall esteem it a favour if you will kindly grant a place in the *Japan Mail* for the answers from the other three, together with my own letter of inquiry. Readers of "Methods of Mission Work" will remember its repeated references to Dr. Corbett. It is of interest also to observe that in that sketch, written in 1885, Dr. Nevus says of him, "On the main points of mission policy we are happily nearly of one mind." Speaking of Mr. Laughlin, he says, "The Rev. J. H. Laughlin is now assisting me in my country work; and will, I trust, soon take entire charge of it." Dr. Corbett and Mr. Laughlin have thus an exceptional knowledge of the history and working of the method, and their letters are therefore of peculiar value.

I am, Sir, etc., WILLIAM IMBRIE.

Tokyo, January 3rd, 1898.

Dear Doctor:—Last summer our Council of Missions met at Karuzawa. A considerable part of the time was given to the question of self-support, and several resolutions were adopted. Among other things the several missions were recommended, as far as practicable, to make trial of the Nevus method.

I have read the little book giving an account of that method. But as the book is made up of articles written by Dr. Nevus some ten or twelve years ago, and before the plan had been really tested, I should be glad to learn something of its actual working in Siantung. Such questions as the following have occurred to me:—

1. Does the theory work out substantially as Dr. Nevus hoped that it would?
2. Does the mission accept it as the right method of work?
3. Is the plan still carried out on its original lines, or have important modifications been introduced? In particular, has it been necessary to employ a considerable force of educated men; or, has the success of the plan been such as to render educational work relatively unimportant?
4. Are the leaders of the groups of Christians able to maintain their leadership, or do they soon teach themselves out? How are they able to give up their daily work for a month or six weeks at a time, in order to go to Chefoo or elsewhere for special instruction? Do many among them become men of unmasked spiritual power?
5. As a rule, do the groups of Christians retain their interest in Christianity? Do they continue year after year to assemble on Sundays for worship and teaching? Do they develop into

churches? Does the plan lead to *real self-support*—i.e. to churches with pastors, places of worship, etcetera; or, are the groups self-supporting rather because the plan dispenses with the various aids to Christian life that call for Christian giving? Do the Christians manifest an evangelistic spirit?

In some cases, no doubt, the answers to these questions can be only incomplete; and it would be quite unreasonable to expect perfection from any plan; but I shall be greatly obliged to you for a brief statement of the actual experience in Shantung.

Sincerely yours,  
WILLIAM IMBRIE.

Chefoo, Feb. 2nd, 1898.

Dear Dr. Imbrie,—In reply to your letter of January 3rd, in regard to the outcome of Dr. Nevins' mission methods.

When Dr. Nevins resigned all connection with the country work in 1887, Presbytery appointed me to the oversight of some of his organized churches in the Ichouan District. Those churches were once described as the crown jewels of all Dr. Nevins' work. During the four years that I had charge of that work, I visited it twice a year and did all I could to carry it along on Dr. Nevins' lines. The leaders soon reached the limits of their attainments. The members soon came to think that they knew as much as their leaders. Contentions sprang up. Some apostatized; others became members or adherents of the Roman Catholic Church. When I left that part of the field, the Rev. C. C. Kittie and his wife took charge of these churches and did much faithful work there. Last November I visited these churches again; and to my sorrow found them far from flourishing or self-supporting.

The Rev. Low Yun, a faithful and successful worker, had charge of a group of Dr. Nevins' churches for five years. I subsequently asked him, in view of his experience, what he thought of the methods on which Dr. Nevins organized his work. He instantly replied, "It is entirely too economical of time, money, and labour; and, in the end, the complete destruction of the work." He said also that when he began the work there he found the members, as a rule, cold and lifeless. He did all he could to get them to study the Bible; and to teach them and build them up in the faith. But at the end of five years all he could say was that the work was not wholly dead. He added also that, in his judgment, had there been no famine or extensive distribution of famine relief, Dr. Nevins would not have had the opportunity to organize work as he did.

To expect men just coming into the light, trained as they have been in all the heathen customs from childhood, to become great Bible students and able to instruct and build up others, who shall expand into strong and self-supporting churches, seems to me to expect a stupendous miracle. Even if the leaders would give one or two months yearly to attend Bible classes—a thing which I have never known to continue beyond a year or two—could they possibly do the work expected of pastors?

The self-supporting churches connected with our work in Shantung are chiefly those on which now no money of the Board is spent; but neither do the people themselves contribute to any extent to pay men to take pastoral oversight of them. They struggle along, and some keep alive; but little growth as a rule follows. These are left to themselves, not from choice, but simply because we do not as yet have a sufficient number of trained men to take charge of the work. I know of no one in our mission who is trying to carry on work as Dr. Nevins advocated.

Read Dr. Nevins' paper on "Seminaries for Native Agents" printed in the *Life of Dr. Nevins by his wife*. This surely means education which Dr. Nevins' system does not provide. In the *Records of the Missionary Conference*, held at Shanghai in 1890, pages 444 and 566, Dr. Nevins speaks to the point.

I had the highest regard for Dr. Nevins as an able and wise man. We were colleagues for thirty years and lived at peace with one another, although we differed radically on some points. I urged him at the time to delay the printing of his new plans until they had been tested by time and results. I am sure that if the plan were now rewritten there would be many modifications in it. Dr. Mateer shares my views largely.

Sincerely yours,  
HUNTER CORBETT.

Wei Hien, Feb. 3rd, 1898.

REV. WM. IMBRIE, D.D., Tokyo, Japan.  
DEAR BROTHER,—Your inquiry of the 3rd ult. just to hand. It is flattering to find so wide an interest in the missionary experiments in Shan-

tung Province, China. It is also very embarrassing that we cannot always answer our friends' inquiries as clearly as they desire.

The reason of this is the utter inability to differentiate between consequences and sequences in trying to trace out the effect of a given man's methods of Gospel propagation. Every attempt I have yet made to unravel the tangle of cause and effect in Dr. Nevins' field has been a failure. This is not saying that his work was a failure. Far from it. The trouble lies in the fact that after Dr. Nevins handed over his work to younger colleagues, there arose the necessity of a redistribution of the field. This happened when our Wei Hien Station was opened in 1893.

Prior to that date, all mission work by our Church east of Chouanfu was under the management of the Chefoo Station. As you doubtless know, the work had progressed for years under two systems denominated respectively the "Cobbett" and "Nevins" systems. The former was characterized by a free use of foreign money and the latter by a limited use of it. When the redistribution of the field took place, the new lines of control struck at random through the existing churches and out stations founded by our honoured pioneers; and we younger men (I include myself, though I did not come on the field till 1887) found ourselves in charge of a mixture of material which in a few years effervesced and united chemically so as not even to give a precipitate upon the addition of new substances, in the shape of churches and stations organized by ourselves, which assumed charge of the field. It was not until 1890 that any definite scheme for self-support took shape, and then there were such surprising phenomena exhibited as to readiness and unready-ness to support their own ministry, that I have given up trying to draw any inferences which would seem consistent with the original principles upon which the two methods of the work were based. Since the coalition of the two original fields, the work has been carried on upon a sort of compromise between the extremes originally represented by Drs. Nevins and Cobbett. I shall not attempt to answer your questions separately, for I am unequal to the task. Dr. G. W. Mateer is now working upon this problem, and hopes to publish the results of his investigation in the coming spring, probably in the *Missionary Recorder*.

I had the pleasure of personal acquaintance with Dr. Nevins, and am a great admirer of the man and missionary. To be candid, however, I must confess that the Doctor's practice did not always agree with his theory. For instance, he would often make large subscriptions to church buildings, contrary to the explicit advice in his own manual, and I am of the opinion that had he adhered to his own rule as laid down, to wit, to give but sparingly towards church erection, we should have been saved some embarrassing troubles. Every instance of this kind of aid from Dr. Nevins, to my personal knowledge, has resulted in a subsequent squabble for the use of the property so erected. Just now I have on my hands no fewer than five property troubles of which two and possibly three are directly traceable to these over-large contributions to church construction. We are now rapidly coming to a new phase when the churches around Wei Hien are growing more and more independent of foreign funds, and are showing some pride in paying their own evangelists, pastors, and a large part of their school expenses. But we are not yet out of the woods, and so shall refrain from shouting. The unpeppable poverty of Shantung makes the financial problem a most difficult one to solve.

We are now holding a series of revival meetings all over our Wei Hien field. Some of these have been entirely planned and managed by the Chinese without any aid from the missionaries even in the way of preaching. None of their cost the mission a cent outside of the missionary's salary. The people come from considerable distances to attend the services, and all provide their own food. Petty persecution continually harasses the Christians in China. It has never yet been fashionable to profess Christianity in this land. I sometimes wonder if Japan did not suffer from an excessive popularity of Christianity. This is of little or no value to you as a reply to your questions, but please accept it for what it is worth until I am able to speak more to the point.

With best wishes for the further success of your work in Japan, fraternally yours,

FRANK H. CHALFANT.

Chi ping, China, Mar. 4th, 1898.

DEAR BRO. IMBRIE,—Your letter of Jan. 3rd is one of a number of the same kind that I have received in the last few years. The questions are hard to answer with the pen, because of the danger of conveying wrong impressions. There ought to

be opportunity for mutual questions and replies almost ad infinitum. I will, however, try to answer each of your questions as they come, and put in my qualifications where I can.

1. The theory can hardly be said to have worked out as Dr. Nevins hoped it would; though it has done so, in the main, fairly well.

2. It has not, in detail, been accepted by our missions in China as the right method, though its general principles are pretty fully approved.

3. In no part of Shantung even is the plan carried out on its original lines.

A considerable force of educated men—graduates of Tsinchow College—is working in Shantung; some of them in the territory which was once under Dr. Nevins' control, and some of them placed there by himself. The success of the plan has not proved educational work to be unimportant, though to many of us a very high education does not, in this stage of our work, seem important.

4. Leaders of stations can maintain their positions only, as a rule, by being themselves taught, from time to time, by the missionary. Jealousies sometimes arise which dethrone a reasonably well-qualified leader. Leaders are able to go to Chefoo for a course of instruction by having their road expenses one way, and their food while there, provided by the mission. Such was Dr. Nevins' custom. Some—not many—have become men of considerable spiritual power.

5. The groups of Christians do, as a rule, retain their interest in Christianity, and continue year after year to assemble on Sundays for study and worship. Very few of our stations have absolutely passed out of existence. In many, however, there has been a tendency to fall into a kind of crystallized, growthless condition, adding no new members from outside. No single station has developed into a church; but several churches have been formed out of groups of stations, and are now paying their pastors' salaries. Their churches or meeting houses have always been provided by themselves, with some personal contribution from missionary pockets. Usually the buildings are inexpensive—often part of a dwelling house. The groups exhibit something of an evangelistic spirit; but not very fervent. Now let me add some explanatory comments.

1. The plan is good, but much depends on the man behind the plan. The plan itself will not lead to great results without the constant stimulus of the missionary's exhortation, instruction, and example.

2. Dr. Nevins himself did not conform to the plan in all its details. Experience taught him the necessity of modifications. For example, the following:—

(a) The necessity of enough helpers to frequently visit the stations who should be paid from mission funds. He tried to have them paid by the stations; but gave it up, partly because after the first year or two the stations failed to contribute adequately, and partly because the helpers so paid failed as his representatives, becoming, instead, the one-sided agents of those who paid them. Thus Dr. Nevins found it much more difficult to escape being imposed upon with law suits and other projects which the Chinese desired him to push.

(b) The necessity of some evangelists among the heathen. He tried having the stations contribute and send out men from their own number, during the idle months of the year. But he found it more or less a failure; because the Christians were almost sure to select the poor and weak individuals who needed the money, rather than those who were mentally and spiritually qualified to do the work. These and other modifications show that a certain amount of study, growth, and spiritual experience on the part of the Christians are pre-requisites to the complete working out of the plan. Dr. Nevins' great merit was, that he called attention to these things and taught us, in general, to aim at a *minimum*, rather than a *maximum*, use of foreign money. Along that general line we Shantung missionaries are working; though we every one have a reasonable number—three or four—of paid helpers. We are, also, doing more towards the education of Christian children than Dr. Nevins did. If I have failed to answer your questions send me another list and I will try again.

With kind regards, sincerely yours,

J. H. LAUGHLIN.

YOKOHAMA FIRE BRIGADE.

The annual meeting of subscribers to the Yokohama Fire Brigade was held on Tuesday afternoon at the headquarters of the Brigade. There were present Messrs. J. Walter (in the chair), E. Flint Kilby, J. P. Mollison, C. K. M. Martin, J. D. Hutchison, and J. Dodds.

The CHAIRMAN presented the report as follows: The contributions received from the Insurance Offices for the year amounted to \$2,955 00 and the policy fees paid in to the H. & S. Bank by the various Agents during the twelve months form a total of \$2,177.50. These figures compared with the previous year show a falling off of \$158.50 in the amount of the fees, while the subscriptions from the Insurance Companies show no change.

The ordinary disbursements amount to \$4,790.20, covering wages and other usual necessary expenses, but the outlay for the iron tower on the Brigade Compound and a new hose-reel shed bring the total expenditure up to \$6,645.90 for the whole year.

The regular bell-tower look-out and the usual patrol during the winter months have been kept up, and in addition to these extra men with hose-reel and standpipes are now stationed on Lot No. 107 Settlement, which should be found of valuable assistance on an outbreak of fire at the south end of the Settlement.

From the full particulars given below the Brigade appear to have answered 18 calls during the twelve months under review. The water supply from the Water-works mains has been fairly good all through the year, but the Brigade have in the case of larger fires always found it necessary to tap back upon their fire wells for working the steam fire engines.

Superintendent Morgan's Report is as follows, viz:—

Yokohama Fire Brigade, Yokohama, Jan. 1st, 1898. To the Fire Brigade Committee,

Gentlemen,—I have the honour to present the following report of the work of the Yokohama Fire Brigade during the year 1897.

The number of calls for fires, or supposed fires, has amounted during the year to 18. Of these in the Settlement 3 ended in total destruction, 5 were slight, 1 no damage, and 2 chimneys on fire.

On Bluff—2 chimney chimneys. In Native Town—3 ended in total destruction, and in one case the damage was slight; altogether 40 houses were totally and 18 houses partially destroyed.

The causes, as reported, were as follows, viz:—

Table with 2 columns: Cause and Number of calls. Includes items like 'Unknown', 'Chimney on fire', 'Doubtful', 'Explosion of Sulphuric Acid', 'Fusion of electric wires', 'Incessive butane', 'Hibachi', 'Overheating of fire-grate'.

Table with 2 columns: Cause and Number of calls. Includes 'Chimney alarms' and 'NATIVE TOWN'.

Table with 2 columns: Cause and Number of calls. Includes 'Unknown', 'Lamp upset', 'Accidental'.

Total ..... 18

The figures above only refer to calls which involved the tapping out of the firemen, fire engines, hose reels, &c., belonging to the Y.F.B.

I beg to place on record that the Fire Brigade have worked most amicably with the Police and Water-works authorities.

I think it but right to mention the Inspectors of Settlement Police, for their urbanity at all times, and their endeavours to have their force work in unity with ours.

I have the honour to be, your obedient servant, N. MORGAN, Superintendent, Yokohama Fire Brigade.

LIST OF CALLS AND FIRES FOR THE YEAR 1897.

Table with 2 columns: Date and Description of call, and Amount. Includes entries for January 5th, 20th, February 4th, and February 8th.

April 20th—No. 53, Main St., Store and Dwelling, (Klagsell & Co.) entirely destroyed damage estimated at \$15,000

April 21st—No. 53, Main St., Store and Dwelling, (Lohmann & Co.) entirely destroyed damage estimated at \$22,000

July 14th—No. 73, Dwelling House, slight damage estimated at \$ 500

August 3rd—No. 28, Outside compound, Goods, slight damage estimated at \$ 50

December 28th—No. 118, Livery Stables, slight damage estimated at \$ 250

BLUFF CONCESSION. February 5th—No. 62, Dwelling House, chimney alarm.

February 27th—No. 63A, Dwelling House, chimney alarm.

JAPANESE TOWN. February 20th—Yashidamacho, 34 Houses totally destroyed and 9 houses damaged.

April 12th—Motomachi, 1 House slightly damaged.

November 3rd—Minamiazakodori, 3 Houses destroyed and damaged.

November 16th—Motomachi, 9 Houses destroyed and damaged.

December 22nd—Yokohama Railway Station, Sheds and goods waiting transit.

COMMITTEE. The present Committee, consisting of Messrs. J. D. Hutchison, E. Flint Kilby, C. K. Marshall-Martin, J. P. Mollison, W. J. S. Shand, James Walter and W. B. Walter, beg respectfully to tender their resignation.

Yokohama, 25th April, 1898.

ACCOUNTS. WORKING ACCOUNT FOR THE YEAR. Dec. 31st, 1897.—Dr.

Table of accounts for the year 1897. Includes items like 'To Supl. Morgan, Wages, 12 months at \$15', 'European Engineer, Wages, 12 months at \$100', 'Japanese Engineer, Wages for 12 months', etc.

1897.—Cr. Jan. 31st. By Bal. fwd from 1896 \$7,000.83

Table of credits for 1897. Includes 'Subscriptions collected from the Fire Office for the year 1897', 'Proceeds of old water reels', 'Policy Fees paid in to the H. & S. Bank during the year', etc.

E. & O. E. J. D. HUTCHISON, Hon. Sec. and Treasurer.

Yokohama, 23rd, April, 1898. Examined and compared with the vouchers and found correct.

E. FLINT KILBY, Auditor.

The CHAIRMAN remarked that the apparent falling off in the amount of policy fees was in reality owing to the fact that the agents of the different companies did not pay them at exactly regular intervals in future they would be asked to make the payments half-yearly. There had been a heavy outlay for the new tower, but it was an absolutely necessary expense. With the exception of the three large fires the destruction had not been very great.

MR. MOLLISON asked that the expenses would probably have a tendency to increase during the next year or two—especially in the matter of wages and water—and more support would be wanted.

The report and accounts were passed, COMMITTEE. The retiring committee were re-elected, with

the exception of Messrs. W. B. Walter and W. J. S. Shand, who are away from Yokohama, Mr. Dodds and Mr. Beehr being selected to take their places. A vote of thanks to Mr. J. D. Hutchison for his services as Hon. Secretary and Treasurer concluded the meeting.

BICYCLE RACES AT YOKOHAMA.

The Bicycle Meet of the Yokohama Cricket and Athletic Club was held on the Cricket Ground on Saturday afternoon. Unfortunately the weather was not altogether propitious; a cold wind was blowing during the early part of the afternoon, and during the last big race a squall shower descended, making the umbrella-less rush helter-skelter for places of shelter. In this connection it may be noted that the proprietors of the Japanese Club by the side of the ground very kindly offered the use of the pavilion to ladies inconvenienced by the bad weather. In spite of the climatic conditions the gate was fairly large, and a good number of ladies graced the proceedings with their presence. From a sportsman's standpoint the meeting was entirely successful. The times were pretty good on the whole, and the finishes were close, those in the two great races of the day—the mile and the five miles championships—being extremely exciting. The arrangements were under the management of the following officials:

Referee and Starter:—Mr. Kay Smith; Judge:—Messrs. Mollison, Jackson and Duff; Timers:—Messrs. Mendelson, Stone and Dyer; Scorers:—Messrs. Blake and Lias; Umpires:—Messrs. Elliott and Thwaites; Clerk of the Course:—Mr. E. J. Libaud; Asst. Clerks of the Course:—Messrs. Gowey and Adet; Handicapper:—Mr. C. H. Bain.

ONE MILE NOVICE.—Prize, "The Columbia" Medal, presented by Mr. E. H. Tsuka.

Table of results for One Mile Novice race. Includes names like E. H. Iwime, J. Eytton, E. H. Morse, L. E. McClesney and their times.

Morse quickly assumed the lead, closely followed by Eytton, and Iwime, with McClesney several lengths behind. In the second lap the positions were unchanged, except that McClesney had dropped further into the rear. In the next round Iwime crept ahead, and, increasing his lead by several lengths in the last lap, finished an easy winner. Morse was a bad third.

A protest was raised against Iwime on the ground that he was not a novice, and the objection was upheld the prize being awarded to Eytton.

HALF MILE, HANDICAP.—First Prize, "The Cleveland" Prize, presented by Messrs. Andrew & G. Oge.

Table of results for Half Mile Handicap race. Includes names like J. T. Drummond, A. Kingdon, M. Mendelson, B. Roberts and their times.

Mendelson led, almost all the first lap, but was passed just at the end by Kingdon. In the second round Roberts dropped out, and Drummond with a fine sprint drew ahead, passing Kingdon near the tape and winning by several lengths.

ONE MILE CHAMPIONSHIP.—Past Entries received. Prize, "The Reliance Cup," presented by the "Reliance Wheelmen." Present Japan Record, 2 min. 36.3 sec, held by C. H. Bain.

Table of results for One Mile Championship race. Includes names like J. M. Scott, C. H. Bain, E. H. Iwime and their times.

During the first lap all three went very easily, and at the tape Bain was leading, with Scott second, and Iwime third, all going leisurely. In the second round, however, the pace quickened, and Scott crept up to Bain and had passed him by the time the lap was finished. Iwime being by this time several lengths behind. The next lap found the competitors once more in a cluster and just before passing the club house they were almost racing side by side. Scott, however, was leading when the bell rang, and it looked as if it were his race. An unexpectedly fine race, however, resulted on the journey home. Bain made a spirited sprint and for half a lap they were almost abreast. Then Bain, 100 yards from the rope, drew ahead, and the race appeared to be in his hands when Scott, by a splendid effort, passed him, and won by a few feet. A bad third

MEMORANDUM REGARDING PRESBYTERIAN ORGANISATION OF  
NATIVE CHURCH IN SOUTH CHINA *connected with the Missions  
of the Presbyterian Church of England and of the American Dutch  
Reformed Church.*

In these Missions, planted at Amoy and Swatow, the Synod of the Presbyterian Church of England and its Foreign Mission Committee from the first gave the missionaries the fullest liberty to organise the Native Church on an independent basis. The missionaries were of opinion that the Native Church courts should not be subordinate to courts at home. The same view was taken by the missionaries of the American Dutch Reformed Church, who, in the Amoy district, were co-operating in the closest fellowship with those of the Presbyterian Church of England. At first the General Assembly of the American Dutch Reformed Church took a contrary view, and instructed their missionaries to organise their Native Church by courts subordinate to the jurisdiction of that Assembly in the U.S.A. This the missionaries declined to do on two grounds:—(1) That by doing so they would sacrifice the inherent liberties of the Native Church; (2) That they would be compelled to introduce into the Chinese Church the divisions of the Western Churches.

After full discussion, and the tender of their resignations by the American missionaries in Amoy, the Assembly reconsidered their resolution, heard Dr. J. V. N. Talmage of Amoy in support of the view of the missionaries, and finally rescinded their previous resolution, and granted the liberty asked for. The way was thus made clear, and the organisation of these Chinese Churches has been carried out on the footing of entire independence, with cordial co-operation with the Churches in England and America.

In the Swatow district the same course has been followed, and, with slight differences in details, the organisation of the Native Church there is identical with that in the Amoy district. The two Chinese Churches regard themselves as one body, and look forward to the formation in natural course of a Synod or Assembly for their government as one Church. The question of a wider union with other Presbyterian Churches in China is also being kept in view. No doctrinal difficulty is being apprehended, though difficulties of transit and differences of language have delayed for a time the realisation of this project.

As I have been familiar with the organisation of the Church in the Swatow districts from the outset I can most conveniently describe the arrangements from the Swatow point of view. Those of the Amoy Church are substantially the same.

For many years the Native preachers carried on their work in the different congregations under the direction of the missionaries, and received their support, in the first instance, from the Mission funds. The rate of payment, and the allocation of the men, were determined from year to year by the Missionaries. From an early period contributions were made by the Native congregations towards the payment of preachers, and the amount of these contributions was paid over by them to the Mission in partial payment of the salaries.

About the year 1880 some of our congregations had reached the stage of desiring to have a Native minister ordained amongst them. From the first we made it a condition of the ordination of a Native minister that they should be wholly supported by their own people, and this principle was accepted without question by the Native Church. To make it easier for congregations to reach

the stage of self-support, we consented, in some cases, as a temporary measure, to the grouping together of two, three, or, at the most, four, neighbouring congregations, no one of which was strong enough to support its own minister, and which were near enough to each other to make it possible for one man to superintend all. In such cases the Mission supplied preachers or teachers to work under the superintendence of the minister, and to maintain, in rotation with him, the regular preaching and services on the Lord's Day at all the congregations of the group. We found, as we hoped, that in such cases there is a strong tendency for the group to subdivide as its membership and financial strength increase. One such group has branched into two, and another into three pastorates, each of which now supports its own minister.

Our first ordination took place at the instance of a group of four congregations in the north-east of the Swatow field in 1880.

The matter first took shape in Native hands, and their action was greatly stimulated by the example of the Amoy churches, and by a visit of two of their Native ministers to the Swatow districts.

We then invited all the elders from the different congregations throughout our field to meet together with ourselves for the formation of a Presbytery. We met in Swatow on the 8th of June 1881. There were present five ordained missionaries from the "Hok-lo" and "Hak-ka" branches of the Swatow Mission, with one medical missionary who had been ordained at home as an elder, and thirteen Native elders. The Rev. George Smith was called to the chair, and after united worship, the Rev. H. L. Mackenzie, the next in seniority of the missionaries, gave some account of the founding of the Church in the Swatow field, saying that there were then churches in twenty-three places, with over 700 members. He went on to say that the regulation of the Church must be based on Scripture teaching, and that in former times the apostles of the Lord, in planting churches in every place, forthwith appointed elders who should join in caring for the affairs of the church, for the good of its members, and for the spread of the truth; and he therefore proposed that the meeting of elders form itself into a Presbytery for the care and teaching of those Christians who had learned, or should learn, the truth from the mission in Swatow.

This was agreed to, and the following resolutions were adopted, as indicating the nature and constitution of the Presbytery:—

- "1. The offices and government of the Church are distinct from those of the Empire, and each has its own function. In regard to worldly affairs, these belong of right to the province of civil government.
- "2. According to the usual practice of Presbyteries, each congregation should have a minister and one representative elder to discuss the affairs of the Church, but at present, inasmuch as the churches have not yet ministers it will be sufficient that each should depute one representative elder to form a Presbytery.
- "3. For the present those who have come from the west to preach the truth and guide the Church, whether ordained ministers or elders, inasmuch as they all hold the office of the eldership, and have borne the responsibility of planting the Church, therefore ought to be united in the discussion of the business of the Presbytery; but the Native Church ought to be self-governing, self-supporting, and self-propagating, therefore in the future when the Church becomes stronger and its members more numerous, all matters must revert to the native office-bearers as their own charge, that they may lead the people of our native country to turn to the way of salvation."

These resolutions were agreed to by all present, and immediately afterwards the various sessions met separately and appointed representative elders.

In this way the Presbytery was formed which has continued till now to bear the primary responsibility of carrying on the work of the Church throughout the region. Committees were appointed to consider matters of immediate urgency,

and the desire of the congregations in the north-east for the ordination of their own minister was gratified not long afterwards. By a happy coincidence, the man whom they chose—undoubtedly the best man they could have chosen—was the first convert baptized by our mission many years before.

Two points are worthy of special note in the constitution of this Presbytery, which was entitled, "The Presbytery of Chao-chow and Hwei-chow."

1. The Foreign Missionaries were not, strictly speaking, members of Presbytery. They were recognised by those who formed the Presbytery as Assessors or provisional members with a seat and a vote,<sup>1</sup> but are not subject to its discipline. They remain, as before, subject to the discipline of the Synod of the Presbyterian Church of England. In case of misconduct, the Presbytery could, no doubt, protect itself by withdrawing from any of them the privilege of sitting and voting in it. But it could only touch their standing as Missionaries by representations to the Synod in England as the Supreme Court of a Sister Church in close alliance with itself. On the other hand, Native ministers and office-bearers, or church members, can only be dealt with by way of discipline by the Presbytery, and have no appeal from its decisions to the Synod in England. These principles seem to us to secure the rights of all parties, and to safeguard the liberties of the Native Church, in a natural and healthy way.

2. The Native Church did not constitute itself on the basis of any doctrinal creed or confessional document, either borrowed from Western Churches or drawn up by itself. It rested simply on the true foundation of any Church—the fellowship of its members in spiritual life in Christ. In Swatow, after seventeen years, it has not yet been found necessary to draw up any Confession of Faith. The only documents which at all bear this character are questions suggested, but not strictly imposed, to be put to converts at their baptism, and questions to be put to licentiatees when licensed, and to ministers and other office-bearers at their ordination. But none of these contains any doctrinal definitions. They require only the profession of personal faith in Christ, submission to the Word of God as the rule of faith, life, and public teaching; and acceptance of the discipline and authority of the Courts of Office-bearers of the Church, so far as these are exercised in harmony with the Word of God. Should any questions arise hereafter on any of these heads, doctrinal or administrative definitions may become necessary. But if so, these definitions will grow up gradually out of the actual requirements of experience, and will be moulded by the developing life and consciousness of the Chinese Church. They will not be prematurely imposed on the Native Church by Western theology and Church formularies. The Chinese Church will thus be free to work out its own life and doctrine in its own way, and will not be committed to the reproduction in China of the ecclesiastical divisions which are to the Western Churches the legacy of their local history.

I myself attach great importance to this view, and earnestly hope that the experiment will be fully and unhesitatingly carried out in future. I therefore rather regret that in the Amoy Presbytery there is a slight divergence from this practice. In it a simple Confession of Faith was adopted a good many years ago. (A translation of it is to be found, I believe, in one of the volumes of the proceedings of the Pan-Presbyterian Alliance.) I call it a "slight" divergence, because this Confession has the merits of being extremely simple, importing a minimum of Western theological definition, and having no imitative relationship to any Western confessional document. Even so, it wears to my mind, rather the aspect of forming an unnecessary exerescence upon the simplicity in all other respects of the constitution of the Amoy Presbytery, which, with this single exception, is substantially identical with that of the Swatow Presbytery.

It only remains to add that the growth of the Amoy Churches led, a few years ago, to the division of the original Presbytery into two Presbyteries; and

<sup>1</sup> In the U.P. Mission Presbyteries the missionaries have not a vote.—T. L.

the formation of a Synod, of which they form now subordinate Courts, and that a similar step is now being taken in the Swatow district. The Swatow and Amoy Presbyteries have from the first maintained close intercourse by the regular exchange of letters and deputations, and the same course will be maintained by the Synods, and will probably give course ere long to a still closer confederation, to be effected, probably, by the formation of a General Assembly. There is now a similar Presbytery in Formosa (South) which holds the same close relationship to the others.

#### FINANCIAL ARRANGEMENTS.

In our Native Church in South China the principle has been accepted from the first that the duties and privileges of self-government and self-support go naturally together. The Christians were early taught to contribute to all local expenses in connection with their worship, and also towards the salaries of their Native preachers. It was also put before them that Native ministers with full independence could only be ordained where there were Native congregations prepared to undertake their entire support.

After the formation of the Presbytery all the contributions of the Native Christians to Church purposes were put under its directions, and are annually reported at its Spring meeting under four heads, namely—

1. Elementary School Fees.
2. Lord's Day Collections for Local Expenses, and for the Poor,
3. Contributions to the "Preaching Fund."
4. Contributions to the Native Mission Fund.

Of these the first is only reported for convenience. It consists of payments made by parents towards the education of their own children, and is paid in directly to the Mission treasurer towards payment of teachers' salaries paid monthly by him.

2. Sums contributed under the second head are retained and expended locally by the elders and deacons. Rent, lighting, cleaning, etc., as well as the relief of the poor, are met from these sums. At the end of the Chinese year the total of receipts and expenditure under this head is reported to the Presbytery, and published in the Annual Statement of Account, besides being intimated and explained in more detail to the local congregations.

3. The third item is the backbone of our Church finance. It is contributed in each congregation, chiefly by subscription or by promise at the beginning of each year. Many of the contributors are poor cultivators, who only have money in hand at the times when their harvests come in. The money is therefore collected from time to time by the deacons. By instruction of the Presbytery the deacons transmit the sums collected, as nearly as may be quarterly, to Swatow, to two Presbyteries' treasurers of the fund, one foreign and one native, who are appointed by the Presbytery. The native treasurer weighs in the money as received, gives a receipt to the local deacon or treasurer, and keeps an account in which the sums received are credited to the congregations from which they come. He hands over the money to the foreign treasurer, who checks the amount, countersigns the receipt for the local treasurer, keeps a duplicate account, and takes charge of the money, to await the meeting of Presbytery. Congregational accounts are closed at the end of the twelve months of the Chinese year, but these general treasurers keep their accounts open till the end of the first month of the new year, so as to allow all contributions to reach them from the more distant stations. If any sums come in after that date, they are held over for the next year's account. When the Spring Meeting of Presbytery is held (usually in May) the treasurers of this Fund report the sums received, and the Presbytery then deals with them in the following



manner:—First, the amounts contributed by congregations or groups of congregations having ministers are set aside and ordered to be credited to the congregation or group, the Presbytery's general treasurers being instructed to pay out of these accounts the salaries of the respective ministers. This is done in quarterly payments. The only exception to this rule is that in the case of groups where the Mission supplies additional preachers to assist the minister, or of the congregations to which the Mission supplies a teacher for the local school, the congregation or its office-bearers may request the Presbytery to deduct from the sum placed to their credit, a sum to be paid to the Mission in repayment, partially or wholly, of the salaries of these preachers or teachers. Then, secondly, the whole balance of this Fund is ordered by the Presbytery to be paid over to the Mission treasurer as a contribution from the congregations not having an ordained minister towards the salaries of the preachers supplied by the Mission.

The salaries paid to Native ministers are fixed by the Presbytery in consultation with the congregation calling them. They usually begin at ten dollars a month, and are raised after a time to twelve. (The dollar at present exchange is worth about two shillings.) This enables them to live on a respectable native scale, though men of the education and ability of our native ministers could make much larger incomes in other employments. These salaries are larger than those paid to preachers by the Mission. The Presbytery has made a rule that they will not ordain a minister till one year's salary has been paid in advance to the hands of the Presbytery's treasurers. The account kept by them for each congregation having a minister should therefore always show a clear balance of at least one year's salary.

4. The fourth item of account consists of sums contributed by all the congregations, partly by subscription or by promise, partly by occasional voluntary offerings dropped into the boxes placed in the churches, towards a purely Native Mission fund. This is administered by a standing Committee of Presbytery, consisting of a majority of native ministers and elders, with some of the missionaries. This Committee has employed for a number of years two Native evangelists, and has bought two houses used as places of worship for congregations which have been gathered in by the evangelists. There are also two rooms in these houses for the residence of the evangelists. They are situated on two islands off the coast, which were marked off by the missionaries at the desire of the Presbytery, as the field of work of the Native Mission. The baptism of converts and supervision of congregations in this field is undertaken by Native missionaries appointed to this duty from time to time by the Presbytery.

The Presbytery exercises a general supervision of the collection and administration of all these funds, with the assistance of a standing "Committee on Giving." Deputations are sent when necessary to visit congregations, either to inquire into and adjust special matters requiring attention or to instruct and stimulate the people generally in regard to the grace of liberality. The Presbytery has always appointed with the best results the observance of a "Giving Sunday" in each congregation once a year. On that day the local minister or preacher, with the elders and deacons, sometimes with help from a deputy of Presbytery, but usually without, preaches on the duty and privilege of giving. Special prayer is made with regard to the subject, and during the day each contributor to the "Preaching Fund" is asked to say what amount he proposes to give for the current year. When necessary they are asked to increase their subscriptions, and new subscriptions are invited. There has been marked progress in the rate of giving since the institution of this arrangement.

These arrangements as to finance have been found to work well in practice. They secure the full right of the native church to control all funds derived from native sources; and at the same time secure and justify in a perfectly natural way the entire control of all Mission funds derived from foreign sources by the missionaries alone. The question which in some mission fields has been found so difficult and fertile of discontent and dispute, namely that of the rate of pay-

ment for native ministers, can never become a question between foreigners and natives. These payments are met entirely by native funds and the accounts are determined by native authority alone. Preachers, whether licensed or not, who are not yet ordained, are allocated to particular stations, and directed in their work by the Missionaries alone, and their salaries are paid from Mission funds, subject to the recoupment from the general Native "Preaching Fund" already referred to.

JOHN C. GIBSON,

*Missionary.*

35 WINDSOR TERRACE,  
GLASGOW, 26th November 1898.





*Report of the Committee  
of the North-China Mis-  
sion of the American  
Board on Self-support.  
1897-98.*

The providence of God in withholding a large proportion of the wonted supplies for mission work, keeps the topic of self-support prominent in the thought of many workers in many lands. There is surely a deep meaning in this world-wide fact. The matter is in the air, and more than that, a cursory examination of missionary literature shows that many new plans are laid, and that decided progress has been made under widely varying conditions of missionary activity. It often happens that there are two obstacles to the attainment of self-support. One is the Chinese convert, who has a natural and an instinctive conservatism which makes the effort involved repellant. He greatly prefers the old way, and without strong pressure will never adopt any other. The second obstacle is the missionary himself, and of the two he is not infrequently the more serious one to deal with, because harder to move and more independent in his action. There is a right way and a wrong way in which to approach this subject with the Chinese. Irrigation is most beneficial to growing crops, but irrigation with hot water sometimes fails to promote the harvest. We should bring to bear upon our Chinese constituency all the love and sympathy with which we are endowed, and should pray daily and earnestly for greater endowments of these indispensable graces in aid of the desired end. The best basis for this reform, as for any other, is the biblical. We think that all seminary students, all station-classes, whether of men or women, should receive careful instruction as to the Scripture teachings on such matters as money and its use, the dangers of covetousness, the history of the Tithe, with rational inferences as to the relation between Old Testament rules and modern conditions, specific examples of liberal giving, such as those in the Books of Exodus and Chronicles, in the construction of the Tabernacle and the Temple; especially the 8th and 9th chapters of Paul's Second Letter to the Corinthians. The tactful methods of the Apostle in dealing with the Corinthians and the Galatians, offer to us a model of shrewd, practical wisdom.

The Chinese are fond of spending considerable sums for friends, in the form of presents, complimentary scrolls and the like. It is quite possible to persuade them to put the sums that would have been thus expended into something of more practical value to the Church, as has been done in one instance known to this committee. They can be induced to make considerable gifts, especially if the precedent is once set, to specific purposes, and all our wisdom is needed to secure the best results. Five affiliated Societies of Endeavor in our mission have now an accumulated sum amounting to more than nine hundred thousand cash, which they are purposing to invest in good land. It has been suggested that the income should be used in supporting the Principal of the P'ang-chuang Academy. In the future, as in the past, contributions from the members of each of these Societies will be collected. In due time, when the proceeds of the accumulated interest shall be sufficient to warrant it, a similar investment will be made for the station having the next largest fund, and so on in turn. We do not approve of invested funds as a support for native pastors; but to the use of them to promote the new and higher education which mission work increasingly requires, there can be no valid objection. During the past year material progress has been made in the mission in the line of self-support by the ordination in one station of two pastors, the whole of whose support is assumed by the Church. Larger sums than before have been required from the patrons of station and village schools in some parts of the field. Self-supporting station-classes for men, and in at least one case for women, have been begun in three stations, as well as in our Shansi mission. One of our stations has, by vote of the local Congregational Association, determined that in future all its village schools shall be wholly supported by their patrons. One station requires of its probationers at the time when they are received, an explicit pledge to give of their substance as God has prospered them, the bamboo tallies for their contributions being formally presented to them on the Sunday of their reception as probationers. We find the Chinese extremely alive to every aspect of the need for greater self-help, and we are greatly encouraged by the unanimity and heartiness with which they take each forward step as the way is made clear. If there are parts of our wide field to which these observations do not altogether apply, we urge patience, sympathy and loving perseverance in presenting the matter in all wise ways, sure of ultimate success.

ARTHUR H. SMITH, }  
GEORGE D. WILDER, } Committee.

[From "The Chinese Recorder," January, 1939.]

### *Self-nutrition in Native Churches.*

BY REV. WM. ASEMORE, D.D.

“**S**ELF-SUPPORT” in mission churches is being discussed as never before. It is upon us with vehement assertiveness. Escape it we cannot; delay consideration we cannot. We are compelled to face it. The missionary supply-train will be derailed if we do not take steps in time.

#### *The Emergency that has arisen.*

It is the natural result of progress. We are no longer a feeble folk. Believers are multiplied and churches are multiplied. All over the vast mission field is this becoming the case more and more every year. Where a little while ago there were only tens of churches, there are now hundreds. Where there are now hundreds, there soon will be thousands. All these young churches need to be fed with the word of truth, and that means a demand for pastors and teachers or for some equivalent therefor, in the interim, until more elaborately qualified pastors and teachers can be had. But support is needed; we might say *money* is needed, but we prefer the word *support*, as conveying a more dignified, a more just and a more scriptural conception, free from the suggestion of mercenariness.

But who is to furnish that support, or its equivalent in money, as others will call it? Hitherto the home churches have done it—at least mainly. A little band of disciples would be gathered, and perhaps the missionary himself would be willing to be elected their pastor. It was a mistake, a profound mistake. Support a missionary as pastor they could not. They would never dream of such a thing. And so they started off with the idea that the support of a pastor was no concern of theirs. But the more common method

was for the missionary to send a native preacher to reside among and to preach to them from Sunday to Sunday. Of course he paid the native pastor, for such he was, with mission money. There again a mistake was made. Responsibility of their own the members had not. We know of places where this system of supporting their pastor for them has been kept up for fifteen or twenty years. A miserable, enervating and pauperizing system it has been.

But of late years it has become apparent that that sort of thing must come to an end. The churches at home have not money enough to meet the demands which are beginning to arise. We cannot support native pastors by the hundred and by the thousand. It would be colossal missionary blundering to do such a thing, even if we had staked out a hundred claims in the Klondyke gold-fields.

*Ways in which we propose to meet the Emergency.*

And so to-day we are resolving ourselves into committees of ways and means. We have missionary committees and secretarial committees, and official committees and private committees, and what not. The watchword along the missionary line of battle is "self-support"—"self-support." It is our watchword, our password, our reveille, and our bugle call to march. Deputations visit foreign lands to see what can be done. We know of one Christian man who has gone around the globe at his own expense to help on in this matter. We have already a variety of schemes and methods. Some of them have been pretty well tried and have succeeded fairly well. But we have not got there yet. We have demanded of the native churches that as a condition of getting help from us they should begin to help themselves. We have constrained them to take larger contributions. We have established scales for reducing our allowances to them, fixing dates at which we will give them less and other dates after which we will not help them at all. We have been diligent in business and very much wrought up in spirit in our endeavors to get there; but we have not yet pulled up in the depot. There will be in New York this coming winter the usual meeting of missionary officials, who will have reports and pass resolutions. Progress there has been—gratifying progress, but not satisfying progress. Progress will be reported, but not consummation. Then everybody will go at it again, and when another year comes around we will still be at it with our coats off and our sleeves rolled up—"the noise of the captains and the shoutings."

A trouble with us is this. In all our movements on this question we are following home conceptions and insist on introducing home methods. We are not constructing after the pattern shown in the mount; but after certain Anglo-American designs.

Take, for instance, our idea of a self-supporting church. From that idea we take our departure, and all our operations are directed by it and in accordance with it. It is not the scriptural idea at all. It is the modern church idea. Our foreign mission societies, our state conventions, and others caring for local missions, have all one and the same idea of a self-supporting church. It is that idea which we have been copying and are now copying, and will continue to copy in our foreign missions until some cure is effected.

According to that idea, in its final analysis, *a self-supporting church is a church that has money. Money wherewith to send outside of itself and employ somebody to come in and cater to them in spiritual things.*

All our phraseology, all our questions and answers, all our definitions, all our explanations are framed to suit that view. "Is such a church self-supporting?" we ask. Yes. And it means that they have money enough of their own and do not need to be helped. Or, the reply may be, no, and then it means they have not money. They cannot keep up services, and must go to the wall. But are there not the members, more than a score in number? Yes, there are at least thirty of them. But they are all very poor people. Have they not somewhere a large room in some one of their own houses, in which they all can meet? Oh, yes; but they are very poor. Cannot some of them read portions of the Word of God and good Christian literature in a way that will be intelligent and edifying? Yes, beyond doubt, for some of them are certificated school teachers. But then, you see, they have no money. Have they any among them who can lead singing? Yes, indeed, for that matter you should hear two or three of them sing "Home Sweet Home." They have the finest voices in the village. It would make the tears come to your eyes; but then, they are all awfully poor. And so it is all over the land. The State Secretary has a list of "feeble churches." By feeble churches he does not mean spiritually feeble; for such they may not be. They may have people in them who can lead listeners up to the very gates of heaven. They are spiritually strong; but pecuniarily feeble. A feeble church, in the common nomenclature, is a church that is short in dollars and cents. Pecuniary abilities are the things reckoned. Gifts of grace are not asked about.

The worst of this erroneous and unscriptural view is that multitudes of so-called "feeble churches" which might arise and take up their bed and walk, will not do so, simply because it is not the custom. What, get up and help ourselves? they say. It hath not so been seen in all Israel. We are told to "raise money;" but money is what we have not. According to our year books the



pastorless churches of our home land run up into the thousands and even the tens of thousands. Of these a goodly number will have pastors in time. Some others are pastorless, because they are about lifeless. But a very large number are pastorless, because they have no money and because they have never known any other way than to fold their hands and starve to death, or go around as shepherdless sheep usually do, poking their noses in between the palings of some other denominational clover patch. They have never been taught to help themselves. They do not know that it is possible to help themselves. It is pitiful to read their appeals to the Secretary of the State Society. "Can you help us to get a pastor?" "Yes, we can help you \$100." "How much can you raise yourselves?" "We are all very poor, we can raise only about \$200." "Alas, that is only \$300 in all. No good man will come for that. Get along as best you can or unite with some other body, or die as any poor famine sufferer would die." Not just that way would our secretary print it; but that is just what it amounts to. What a pity, what a pity that our secretarial economy has no other resources!

Then we go to reasoning about it, and we say that there are too many churches. Some of them ought to break up. They never should have existed. Needy communities there are by the ten thousand in the land where there is not a meeting house within several miles. There are people enough and big farm-yard kitchens enough where forty or fifty people could be gathered together, even on a rainy day. Yet we do not encourage such local gatherings, lest there be too many churches. And so people spend Sunday doing nothing.

How pitiful too are the letters read at the associations! "We have nobody to go in and out before us. We have nobody to break unto us the bread of life, and so our house is shut up." Poor, suffering, gaunt, starving children of God! Has your Father left you to die of starvation? And did you ever find between the two lids of the Bible a single verse favoring such a sentiment as this:—*No money, no grace: Plenty money, plenty grace?* Never a line. And yet the first part of that sentiment is unconsciously part of the underpinning of our home system of church support.

As already stated, we have introduced the idea and the system in the foreign work. *We are laying our mighty stress just now, not on the development of gifts and graces, but on ways and means of raising more money.* We think there is only one way out of the woods, and we will not hear to anything else.

Pansing here to speak a little more fully of results, we again admit much has been done, and more will be done. Our converts out here have sorely needed this prodding up. Many bodies of them

can and will support a pastor for themselves. Other bodies will combine, and three or four stations, a half dozen or a dozen miles apart, will divide one overseer between them as our back-woods forefathers did. But there will be others still—call them Gad, for a troop followeth—who will be poor. “The poor ye have always with you,” and they will multiply their kind, for the fecundity of virile faith is wonderful. What to do about them, is the question. Shall we be like Chinese and mourn for the coming of these daughters? Shall we warn and caution them—“Now don’t become an *ecclesia* unless you are sure of your money?” We have no right to do that. We are not so sure that we are authorized to give an *ex cathedra* judgment as to the conditions under which churches should be gathered. We may interfere with the Spirit’s office. Certain we are that we have *no right to draw the line at money*, whatever be the other conclusions. Have the children of the poor a right to exist at all? Surely they have. Our Gentile church fathers may not have shown us the way. It might be well to ask of our Jewish church grand-fathers, as Peter and Paul may have left something. To them let us turn.

*New Testament Way of meeting the Emergency.*

By way of a preamble let us remark that when the Creator brings living existences into the world He provides some means for their support. This is true of them from the start. There is not an insect, worm, or snail that is left to starve. For a while they may be dependent upon the mother who bore them. But an instinct of self-feeding is born in them, and manifests itself from the initial exercise of the life function. Even a little chicken, no bigger than a tuft ball, will scratch the moment it gets out of the shell. It does not have to take a course of lessons from the old hen. And a newborn babe will draw the nourishment from its mother’s breast without having to be taught how. And when, later, food to its liking is within its reach, its little hand will clutch it and carry it straight to its tiny mouth, without a series of instructions as to where its mouth is, and what it is for.

If God so deals with the lower, will He be less mindful of the higher? A church of Jesus Christ with its various members, and an animating spirit, is a living organism, as much so as any that exists. More than that, a church of Christ is the very highest living organism that exists this side of heaven. There is nothing to compare with it. In all the other forms of organic life the animating principle may be vegetable, or animal—mere animal life or mere human life, with animal or human proclivities developing according to mere animal paterus and possessing mere animal se-

lective tastes and powers of assimilation. But in a church organism the selective tastes and the assimilating powers are spiritual, and the design which it grows into is divine, Christlike, Godlike. Is it possible that this, the very highest of living organisms, is denied the power given to the very lowest? God who empowers the sparrow to pick up crumbs for itself has empowered the Christian, singly or in groups, to gather up manna for himself so long as he is in the desert. There it is; the ground is covered with it; the command is, "Gather of it, every man according to his eating," "This is the bread which the Lord hath given you to eat." If any man was found after that going up and down the camp, weeping and wailing, in a state of semi-starvation and saying it was all because he had nobody to pick up the manna for him and put it in his mouth, he would have been declared an imbecile and would have been put in ward by the elders until he became right in his head.

"*Nobody to break unto us the bread of life!*" But the bread of life is broken up fine enough already. The Bible is full of it from Genesis to Revelation. From Genesis to Revelation it lies thick as the manna around the camp of Israel. To be sure there is a deal of it that is hard to be understood. It needs a master scribe to break the crust, a man mighty in Scriptures. There are hard crusts there that a score of D. D.'s cannot break to their mutual satisfaction. Some day you will have a pastor who can help you soak some of these crusts, so that you will not break your teeth on them. Meanwhile don't try your teeth on them too much; but stick to the plain diet and the broken bread. For every one passage hard to be understood there are twenty that any school-boy can understand. They are strung all the way along the hook from one end to the other. 'Tousands and thousands of hits of broken bread and small fishes. Very much of it broken by Christ's own hand, fine enough to suit the size of your small throat without danger of choking. And Paul, though he said some things hard to be understood, has said a hundred things that have nothing hard about them. And so with Peter, and John, and the Psalms. You see single Christians sitting down with their Bibles in hand by themselves and growing fat like the calves of the stall on the sincere milk of the word—pure milk every hit of it, not a drop of water in it. They do not ask for somebody to take a tea-spoon and spoon it into their mouths. If each one of a dozen persons can do that alone, why cannot the dozen do the same thing when they are met together, that is, if they are too poor to get a chief butler and a chief baker to give themselves wholly to that work. They can do it if they only think so; but that is not the custom. Nobody encourages them to do it. Nobody

tells them to try; neither ministers nor secretaries, nor missionaries. And so up comes the piteous cry of our moneyless, starving churches—"we have nothing to eat."

As against all this we appeal to the Word of God. Great and essential truths are there taught which we have lost sight of, or, if we have not lost sight of them entirely, we have lost sight of the full significance of them. On the strength of these Scriptures we can frame some instructions for the guidance of our young and moneyless churches.

I. *First, teach them to believe in the possibility of receiving spiritual gifts, if they will only ask for them.*

Agnes before Christ came, it was foretold that when He ascended on high, He would receive gifts for men. Gifts even for the rebellious, and in order that God Himself might dwell among them. We are told fully what these gifts are. At the head of them all is the Spirit. And the Spirit gives, not to one man alone all the gifts, but to every man something. To one the spirit of wisdom, to another the word of knowledge, to another faith, to another gifts of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another diverse kinds of tongues, to another the interpretation of tongues, and God hath set some in the church; first, apostles, secondarily, prophets, thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. These various gifts were for the common good of the common body, as is fully set forth. Some of the gifts have ceased; but others are continued, or the counterparts signified by them. We should, therefore, teach our native converts to expect spiritual endowments and capabilities, either the stimulation or development of natural ones, or the actual bestowal of new ones. Gifts of praying, gifts of exhorting, gifts of governing, gifts of expounding, and any and all such other gifts as may be needed for the edification of their particular body.

II. *Teach them to use their gifts and practise with them until they become free and easy in the exercise of them.*

Even spiritual gifts are not made to the saints all fall rounded at once. That which is given is more likely to be a capability than an accomplishment. The saints have to learn, students have to learn, preachers have to learn and become perfect by practice. Even Solomon had to study. The missionary has a great and blessed work before him in calling out and developing these new and Spirit-given capabilities in church members. Keep them at it. Encourage them and instruct them and show them how. Have long patience and persistence. The outcome may astonish you.

III. For a practical model, drill them in all the details of the fourteenth chapter of I. Corinthians, where the primitive mode of carrying on a church service is set forth in abundant fullness.

Chaper fourteen is an application of the principles laid down in chapter twelve. The members are seen using their various gifts. They came together, one had a psalm, one had a doctrine, one had a tongue, one had a revelation, and one had an interpretation. One mighty Spirit of grace dominated them all. All who had any capability were to use it. They were to have variety. They were to speak but two or three at a time on one subject. Then they must vary. Nohody was to be allowed to take up more than his share of time. When it came the turn of another, the first was "to hold his peace." So all might speak, one by one, and all learn, and all be comforted, and the body compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We are old-fashioned enough to believe that this was a model intended for all time in such kind of work as we missionaries are engaged in. Indeed we are constrained to thiok that our old matured churches at home, even if they have a pastor, would have their efficiency increased immensely, if they would hut take a leaf out of Paul's book and utilize vastly more than they do the undeveloped gifts and graces of their talented membership; especially if their pastor has the transcendent gift of heing a field marshal for the forces of the Lord. But when it comes to little rising and struggling interests, whether at home or abroad, which have no money, hut do have among them men and women who kuow how to do some things, and could easily be taught how to do many more, we have no shadow of a doubt on this subject. *To us, daylight is in this direction.*

We shall be told that our theological seminaries do not teach that way. Yes, hut Paul does. Are there lost arts in the propagation of Christianity, in the planting of churches, and in the evangelization of nations? The question is worth pondering. The pride and glory of some of our leaders to-day is in heing what they call "up-to-date." In matters of faith and practice, and notably of the kind now under consideration, it would be a more safe and sensible thing to change the formula and make it *back-to-date*. It is this which is called for in the inauguration of twentieth century missions. The man who goes back to date is the one who in the end will be found most up-to-date.

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# The Panjab Mission News.

Vol. X., No. 38.

LAHORE, 15TH SEPTEMBER, 1899.

RS. 2 PER ANNUM.

## Notes and Comments.

In response to our question about Books we have received 2 letters which both, it so happens, lay stress on a point which we strongly hold but omitted to refer to, *viz.*, the study of Hindu and Muhammadan books so as to learn to really sympathize with these we meet.

Books much read by Muhammadans are: Maulvi Rahmat Ullah's *Kitab-i-istisfar*; Maulvi Nur-ud-din's *Azala Auham*; and *T'jaz-i-Isawi*.

*Dr. Pennell* writes from Bannu:—

Your Editorial on the first page of the last Number of *P. M. N.* is very opportune and opens up several fields for suggestion. I have not experience wide enough to give you a list of books, but there are one or two other things connected therewith which I think it important not to lose sight of:

*Firstly*.—Not to confine ourselves to the books of Christian writers, it is well for missionaries as for others to see ourselves as others see us and to this end the writings and especially the contemporary (as newspaper) writings of Hindus and Muhammadans should be included in our syllabus, both their defences of their own religion and their criticisms on Christianity.

*Secondly*.—Unwritten books, that is intercourse with sincere and well instructed exponents of Muhammadanism and other religions in a spirit not of polemics but of mutual enlightenment.

It is really more useful to us to discover the tenets and views of the instructed non-Christians among whom we live than to know the average belief and the abstract of the views of their co-religionists throughout India. Another point has been brought to my notice lately by a head master of a Government Vernacular school in this district; and it is this that we have a special opportunity just now for introducing Roman-Urdu Christian literature into the schools of the Panjab. Roman-Urdu has just been made a compulsory subject by the Panjab University and there are very few suitable books for school boys to read in that character: consequently others besides my correspondent may be more than willing to introduce the Roman-Urdu New Testament or Roman-Urdu Christian publications among their students.

R. M. D. also writes:—

With reference to your note "*what books ought new missionaries to read on the religions existing now in India?*" I beg to say that one of them, which you have not alluded to, *viz.*, "*Bhagwat Gita*" well translated in English, is largely used by the educated Hindoos in this province. It is a good book of its kind for meditation, but the Hindu readers lose sight of the most important point in connection with its study; *viz.*, who uttered the *Gita* and under what circumstances? Now according to their own religious history they all know and so does the rest of the world that it was *Krishna* who spoke these words of high

flown philosophy and morals to Urjana when the former as driver of Urjana's war carriage spoke to the latter and urged him (Arjana) at the same time to shoot the army before him with a good aim! And when Arjana was doubtful Krishna opened his mouth and showed the whole of the universe to exist within his mouth, &c. &c.

Any sane man with ordinary amount of common sense can see for himself how far these utterances of a man like Krishna and under these circumstances can have any moral weight. "But no," they will say, "look what morals, what elevating meditations it contains!"

I know a great Hindoo friend of mine, who once (long ago) used to lead me in prayer as we were both enquirers after the Truth as it is in Jesus, now puts the Bible and Gita side and by side and is satisfied with the belief that both these good books teach the one and the same thing!

If new missionaries have a desire to attack the strong hold of the adversary in this line and wish to lay the truth before such men as my friend they should, in my humble opinion, include the Gita also in the number of books they wish to study.

R. M. D.

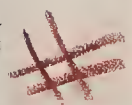
Another note in our August number, *viz.*, the proper training of able men (linguistically) by a residence at Beirut and Istambul is endorsed by the *Indian Witness* of Sept. 1 thus:—

Our contemporary's suggestion commends itself to us as one eminently wise. This careful training is not advocated for all missionaries, but for "capable men"—men who possess special gifts and qualifications for literary and controversial work. Half a dozen such men working among the Moslems of North India would be a most effective agency for their evangelization. There would still be room for all the missionaries available for ordinary evangelistic work. When one thinks of it, the fact that many missionary societies provide no special training whatever at home for the agents they send to the foreign field, is simply amazing. More attention will have to be given to this.

The Metropolitan, accompanied by his private Chaplain and private Secretary, will leave Calcutta on the 27th instant, reaching Simla on the 29th—he will visit Rawalpindi on 20th October and Peshawar on the 23rd, arriving at Lahore on Friday, the 27th, at Delhi 2nd November, Allahabad 4th, Cawnpur 8th, Lucknow 10th, Agra 14th, Jubbulpore 17th, Benares 22nd, and arrive at Calcutta on the 25th. He will preach at Simla, Rawalpindi, Allahabad, Lucknow, and Jubbulpore. Bishop Welldon must have a rather decided turn for languages, for on August 12th barely six months after landing in India, he actually held a full Confirmation service in Bengali at Ranaghat in his diocese.—(*Civil & Military Gazette*.)

Another instance of his speedy use of Bengali is given by the *Indian Witness*:—

Dr. Welldon has shown himself full of sympathy with other denominations of Christians in their work for Christ. Accordingly we had the privilege of hearing him last Sunday morning speaking in Bengali to about 300 Hindu and Mohammedan children in our Baptist Mission Church. About 200 of these were children who usually



attend the service, the remainder were brought from the Sunday schools connected with the Baptist Zenana Mission. The Bishop spoke for about ten minutes in the course of which he said that if Jesus were present that morning He would be well pleased with those little ones in whom He could see gentleness, meekness, modesty and love. He gave them an illustration to show how God might be very real to them though they could not see him. Nor did he fail to remind them of the love that Jesus had for children when He took them in His arms and blessed them, notwithstanding the opposition of the disciples. The Bishop had written out his address and delivered it with much interest and vigour. It was certainly remarkable that in so short a time he should have made such progress in the language. On leaving the children's service he went to the English church and there preached. In the evening he conducted service in the Institute at Naraingunj.

On Monday evening the Bishop gave a lecture to students and others at Jagannath Collage. There are some 7,000 students and boys connected with the various schools and colleges here, and as we knew that all would be eager to hear him, borrowed the largest hall in the city and issued 1,500 tickets of admission. About 200 gentlemen of the town were present. Some two hours before the lecture the ticket holders began to pour in, and by 6-30, the time of the lecture, the place was crowded. Many could not get in. Among the Europeans present were some ladies, the Bishop's chaplain, the Commissioner, the District Judge, the Civil Surgeon and some others, beside three missionaries of the B. M. S. and two of the B. Z. M.

The Rev. W. Caroy, M.A., took the chair, and in felicitous terms introduced Bishop Weldon, who was warmly received as he rose to speak. The subject of his lecture was Conscience—its nature and its claim. He spoke for half an hour. At the close a hearty vote of thanks was tendered to the distinguished lecturer.

Great regret is felt at the death of Mr. Beck, Principal of the Muhammadan College at Aligarh. He died at Simla early in September. This is a great loss to the cause of liberal education.

*Professor Max Müller* has addressed a remarkable letter to Mr. Mozamdar of the Brabmo Samaj. It is remarkable for more distinctly specific Christian remarks than we remember to have ever before seen from him. Though there are statements of extraordinary recklessness as e.g. on the atonement and points which leave us wishing he were more wholly on the positive side, yet he gives advice and hints which we Missionaries may well profit from.

MY DEAR FRIEND,

You know for how many years I have watched your efforts to purify the popular religion of India, and thereby to bring it nearer to the purity and perfection of other religions, particularly of Christianity. You know also that I have paid close attention to the endeavours of those who came before you, of men like Ram Mohun Roy, Debendranath Tagore, Keshub Chunder Sen and others in whose foot-steps you have boldly followed, and whose work you have faithfully carried on, as far as circumstances allowed you to do so. What I have much admired both in yourself and in your noble predecessors and fellow-workers is the patience and the even temper with which you have prosecuted your religious and social reforms. I know that you have met with many disappointments and many delays, but you have never lost heart and never lost patience. I

confess that I have several times felt very unhappy about the mischances that have befallen your good cause; but even when Keshub Chunder Sen was forsaken by a number of his friends and followers, on utterly insufficient grounds as far as I could judge, and again when he was taken from us in the very midst of his glorious work, I never lost faith in the final success of his work, though I began to doubt whether I should live to see the full realisation of his hopes.

If you once know what truth is, you also know that truth is in no hurry. Truth is, truth has been, truth will be, whether it is accepted by the whole world, or by a small minority only. When you have documentary evidence in your hands, it is not difficult to listen to any denials, however loud and positive; may it is sometimes even a pleasure to listen to calumnies when you know that you could at any moment confound your detractors. Your departed friend Keshub Chunder Sen, had the firm conviction that the way which he and his predecessors had initiated was the only possible way out of the present state of confusion, and out of the misunderstandings that had arisen between him and many of his own countrymen, and likewise out of those which still separated him from his Christian friends and sympathisers.

Now it seems to me that the first thing you have to do is to try to remove the differences that still exist among yourselves, and to settle how much of your ancient religion you are willing to give up, if not as utterly false, still as antiquated. You have given up a great deal, polytheism, idolatry, and your elaborate sacrificial worship. You have surrendered also, as far as I can judge, the claim of divine revelation which had been so carefully formulated by your ancient theologians in support of the truth of the Vedas. These were great sacrifices, for whatever may be thought of your ancient traditions, to give up what we have been taught by our fathers and mothers, requires a very strong conviction and a very strong will. But though this surrender has brought you much nearer to us, there still remain many minor points on which you differ among yourselves in your various Somajes or congregations. Allow me to say that these differences seem to me to have little to do with real religion; still they must be removed because they prevent united action on your part. I am quite aware that you may truly retort that we also, I mean the followers of Christ, have many differences among us, and should remove them and agree among ourselves, before we can reasonably expect that you will listen to us. You say very truly, "How can we accept your Christianity, if we see how your missionaries not only differ among themselves, but how the Roman Catholic priest assigns all Protestants to eternal perdition, while Protestant missionaries speak of the Pope as anti-Christ? One teacher tells us that the infallibility of the Pope is an essential part of the Christian religion, while another calls it a modern superstition, a mere invention of Roman priests, not accepted by all who call themselves Roman Catholics, and indignantly rejected by the Greek the Anglo-Catholic, and all reformed Churches! You ask us to give up idolatry, yet we are told at the same time that the worship of the Virgin Mary is Mariolatry, and that the worship of any graven images such as fill the Italian churches, is forbidden even in the Old Testament. Tell us then, what are we to think and what are we to do.

I fully agree with you, and every true Christian must feel it as a disgrace that the messengers sent to you to explain the truth of the Christian religion should contradict, nay should anathematize each other before your very eyes. To my mind the points on which these missionaries

differ are as nothing compared to the points on which they agree. But we cannot expect you to see that, and I can well understand why you hesitate to join a house that is divided against itself. But what I say to ourselves and to our missionaries and the societies that send them out 'Agree among yourselves, before you expect others to agree with you,' I say to you also: 'Settle your differences among yourselves. Your differences are really far less important than those that separate us. Think what you have already achieved. You have surrendered polytheism, idolatry and your belief in the divine inspiration of the Veda. What are your remaining differences compared with what you have already given up?' Besides if you are once united among yourselves, you need no longer trouble about this or that missionary, whether he come from London, Rome, Geneva or Moscow. They all profess to bring you the Gospel of Christ. Take then the New Testament and read it for yourselves and judge for yourselves whether the words of Christ as contained in it satisfy you or not.

I know that you yourself, as well as Ram Mohan Roy and Keshub Chunder Sen, have done that. I know one countryman of yours who wrote a searching criticism of the Old and New Testaments and then joined the Christian Church as established in England, because there was something in the teaching and life of Christ which he could not withstand. I know this is not an argument, yet it is something to reflect on.

You yourself, and those who think with you, seem to me to say with perfect right and reason that they believe in the doctrines preached by Christ, but that for that very reason they cannot embrace modern Christianity, reformed or unreformed, such as it is preached to them by various missionaries. Missionaries may consider this state of mind most unpromising. I do not think so at all. They naturally want to gain converts, each for his own Church, they want to baptise as many nations as possible and swell the number of Christians. The very truth of Christianity seems to them to depend on the number of their converts and they little know what are the real impediments to the growth of Christianity in India, and what sacrifices they demand from those whom they wish to convert. They will have to preach a very different kind of Christianity, before they can hope for the return of an age of Christian martyrs, though there is martyrdom enough even now in India. A change of religion involves among the educated classes a tearing asunder of the dearest family ties, a separation from father and mother, it may be from wife and children, from sisters, brothers and friends; it involves the loss of caste without which life is hardly worth living in India. I am the last man to depreciate the excellent work that the missionaries have done among uncivilised and half-civilised races. But among civilised races like yours, and more particularly among the higher and philosophically far advanced classes of Indian society their usual methods of conversion are surely out of place and out of date.

Christ comes to you as he comes to us in the only trustworthy records preserved of him in the Gospels. We have not even the right to dictate our interpretation of these Gospels to you, particularly if we consider how differently we interpret them ourselves. If you accept his teachings as there recorded, you are a Christian. There is no necessity whatever of your being formally received into the membership of one or the other sect of the Christian Church, whether reformed or unreformed. That will only delay the growth of Christianity in India. All that has grown up in the Church after the death of Christ or

the Apostles does not concern you. You will want, no doubt, some kind of constitution, some government, some Church, or Somaj. Have a "baptism" as Upanayana, if you please, as an outward sign of that new life which baptism signified among the early Christians, and which was well known also to your great teachers of old. Remember before all things that you can be followers of Christ without being Roman Catholics, Anglo-Catholics or Greek Orthodox Catholics, without assuming the names and fashions of Presbyterians, Congregationalists, Unitarians or any other Dissenters. Keep aloof of all of them, they have proved stumbling-blocks in the progress of Christianity.

Keshub Chunder Sen used to say that after all Christ was in many respects an Oriental, and was better understood by Orientals than by Occidentals. Whether this be true or not, you have at all events as much right to constitute and regulate your own Church, your own Parishads, your own Sanghas as the Greeks in their time had at Alexandria, or the Romans at Rome. You have nothing to do with Popes, Bishops, priests, ministers *et hoc genus omne*, unless for some reason or other you wish, besides being Christians, to belong to one of the historical associations also that have sprung up, but have been pruned, rooted up, and planted again in the course of centuries. If you are satisfied with being Christians, disciples of Christ, then form your own Church, be in unity with all other Christian Churches, in closer unity than English or Roman Catholics and remember that, however you may differ from them, or they from you, the treasure of truth, shared in common by you and by them, will be infinitely greater and more valuable than the miserable differences that separate the followers of Christ on earth.

I do not like to appear sailing under false colours. I am myself a devoted member of the English Church because I think its members enjoy greater freedom and more immunity from priestcraft than those of any other church. There are, no doubt, many things in that church also which still require reformation. But though we are not altogether free from the evils, that seem inseparable from the establishment of any priesthood, we have thrown off many of the hideous accretions which nearly took the life out of Christianity during the long night of the dark ages. The real church, you should remember before you take any steps towards framing a constitution of your own, consists of the laity alone. It is the laity that appoints its ministers, but those original ministers, rich in human nature, have almost invariably become the masters of their masters. The English Church, however, though it has sometimes forgotten the supreme and indefinable rights of the laity, has never surrendered them formally and altogether, and the highest seat of authority in matters of faith, as well as of public worship, has always remained with the laity and the civil powers, and has never been surrendered formally to the clergy. If a clergyman were to interfere with you or even to excommunicate you, you have the right, as a layman, to cite him before the civil tribunals of the land, and they would allow no privileges to a priest, nor even to a Bishop or Archbishop. In your case I should certainly say, try whether you cannot join the Church of England as lay members, but have nothing to do with their ecclesiastical constitutions, and keep aloof of all discussions on so-called orders or their validity. Lay members of the English Church are perfectly free and I have never regretted having joined it. The New attempts at fettering my freedom of thought and speech completely failed, as you may remem-



ber. I never could honestly have become a member of the Anglican clergy, though it is not for me to judge the consciences of the many excellent men that have joined their ranks.

Only remember that there is no reason whatever why you, in forming your own Christian church, should join any of the European churches. That idea is what has delayed your progress so long. You have declared in so many words, (*New Dispensation*, March 5, 1893.) "We regard the words of Jesus Christ as our authority and consider him to be our Master." How can any one dare to call men who say this, pagans, to be converted like so many Negroes or Hottentots? What keeps these men away from us? They tell us themselves in the same paper: "We cannot accept the teachings of popular Christianity, that is, of the missionaries in India. Their teaching seems to us too anthropomorphic. We are asked to believe in a Deity who does one thing to-day and repents of it to-morrow. He is represented to us as revengeful, changeable, and imperfect. To-day he blesses the children of men, to-morrow he sees their sin and becomes vindictive, curses them, and seeks their destruction." These may be the teachings of certain missionaries in India, but students of the Bible might easily convince themselves that they are really exaggerations of some of the Jewish views of the Deity, surrounded by legendary mist. The doctrine of the Atonement also, as preached by certain missionaries, has evidently proved a great stumbling-block to many who felt drawn towards Christ. 'The idea of making the Son of God the scape-goat, transferring the sins of the world on him, cannot vindicate,' they say, 'either God's mercy or God's justice, for it is not justice, if it is satisfied by inflicting punishment on an innocent person and making the guilty party escape from it. Such a view, they argue, cannot bear the light of reason, and those who maintain such a position must expunge many passages from the Gospels. They should blot out the name Father, and words such as God is Love, the parables of the Prodigal Son, and the Lost Sheep.' Such a view they declare to be neither in accordance with reason nor with the general teachings of Christ. And many Christians would agree with them. But surely this too is a one-sided and exaggerated view of the Atonement; it is the view of certain theologians but not of the Gospels. The very name of Atonement never occurs in the Gospels, and but once in the New Testament, namely in Rom. 5: 7, and means there no more than reconciliation.

You would be surprised if you knew how many honest Christians feel exactly what you feel about the Atonement, and that in this case also those who compass sea and land to make one proselyte are the very people who prevent you from becoming proselytes, from coming to Christ and to us.

And if there is nothing that should prevent the Brahmins, with all their objections to certain theologians and missionaries, from coming to us, let us now see whether there is anything that shall prevent us from going to them. We read in the same paper: 'The Brahmins believe in a perfect and immutable God whose beneficent purposes in creating man can never be frustrated. If God has created man to be saved, he is doomed to be saved. In virtue of his free will, he may for a time resist the Divine Will, but he cannot for ever carry on a war with the infinitely wise and infinitely loving God. The Bible definitely says "The Lord will not cast off for ever" . . . God who is unchangeable and in whom there is not a shadow of turning, loves the sinner, whether he sins or becomes a saint. The change

is in man. Whenever man sins, darkness comes over his soul. He trembles and cannot see the smiling face of God. He discerns only terror and fierceness in His countenance. But whenever he repents and resolves not to disobey, the cloud passes away, and the light of the benign face shines upon the sinner, and he finds reconciliation or forgiveness.'

I can see nothing in the view of the Deity that is not Christian and could be objected to by any *bona fide* Christian. You do not see how near you really are to us, and how it is a mere fiction of your own minds that the preachings and teachings of certain missionaries and bishops could possibly form a barrier between you and Christ. Every religion, nay every philosophy also, varies according to those who receive it and teach it.

Neither missionaries nor bishops even are infallible authorities. Christianity is free to all men, every man has his own Christianity in his own heart, and in the Gospel as understood by him. Neither the Pope, nor the Archbishop of Canterbury is infallible. Yet both are Christians, then why not you and your friends? The people of Europe at the time of the Reformation did what you ought to do. When they saw that the old Church of Rome did not teach the pure original Gospel, they protested and became even more true Christians, yielding to no authority but to that of Christ as preserved in the Gospels. If you think that our own various missionaries, reformed or unreformed, do not bring you pure Christianity, why should you hesitate to do what our Reformers did, go back to the Gospels, and establish your own Christian Church and defend it against all comers, whether from East or from West? You are fond of saying that Christ himself was an Oriental not an Occidental. Then why not have your own Oriental Christ, your own Oriental Christianity? Only beware from the very first of the leaven of Oriental pharisees. Every religion has been founded by laymen, by men of the people, and every religion has been ruined by priests.

I have told you already that Keshub Chunder Sen in intimate conversation told me that to all intents and purposes he was a disciple of Christ, and when I write to you, and when I think of you, I cannot resist the feeling that you too are a true follower of Christ. We agree in the essentials of religion, and Christ himself has summed up his Gospel for us: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself." Have you one word to say against this? The fact is that in India and in many other countries also the same command was considered as the highest, because it shows the intimate connection or real oneness of religion and morality. Keshub Chunder Sen used to say: 'Religion and Ethics are one and inseparable. To see God is religion, to bear him is morality. The science of communion with God is religion, the science of obedience to God is Ethics. They both have their root in our knowledge of God.'

I do not mean to enter on details at present. That you have your stumbling-blocks, I can well conceive, but so have we, mostly because we are troubled with human dogmas, instead of depending entirely on the Gospels. You know that the Gospels also must be treated as a historical book, and that it has been exposed to many human influences before it reached us. But these are matters of detail. They may be of great importance to scholars, but to the millions of human beings who wish to come to Christ, they do not exist at all, nor should they ever have been allowed to form a barrier between you and Christ.

Tell me some of your chief difficulties that prevent you and your countrymen from openly following Christ.

I shall do my best to explain how I and many who agree with me have met them, and solved them. I do not hesitate to say that on some of those points we may have to learn from you more than we can teach you and I say this honestly and from personal experience. That too will be a lesson difficult to learn for our Bishops and missionaries, but in Christian humility they will have to learn it. From my point of view, India, at least the best part of it, is already converted to Christianity, you want no persuasion to become a follower of Christ. Then make up your mind to act for yourselves. Unite your flock and put up a few folds to hold them together, and to prevent them from straying. The bridge has been built for you by those who came before you. Step boldly forward, it will not break under you, and you will find many friends to welcome you on the other shore, and among them none more delighted than your old friend and fellow-labourer.—*F. Max Müller.*

### The Panjab Mission Field.

Our readers' sympathy and prayers are asked for Dr. A. and Mrs. Jukes, of Dera Ghazi Khan, who are seriously ill.

The C. M. S. lately arranged for them to go to the Hazara District, and they went first for a short holiday to Kashmir. There Dr. Jukes fell ill; and still is ill; while his wife who, under the most assiduous direction and kindness of Dr. Duke, had been nursing her husband, has now collapsed through the strain. They are now both in the Mission Hospital at Srinagar.

We are sorry to hear that the Rev. J. N. Adeock, who lately came out as Secretary for the Bible Society, has been obliged to resign on grounds of health. His successor has not been appointed yet.

November 1st is the day appointed for the consecration of our future Bishop the Rev. G. A. Lefroy, in the Lahore Cathedral.

*Literary.* The C. M. S. *Intelligencer* for September has an article by Dr. Weitbrecht on the need of more attention to the literary side of Missionary work. He ends by saying:—

The C. M. S. has already considered this question carefully, and we have reason to hope that the literary work of our Missions in the future will be unified and consolidated by the appointment of a Central Publication Committee with branches in every Mission. But this machinery must have fresh power behind it. If we are to grope in any degree effectively with the work still undone, then the great scholarly Church of England, under the influence of the Holy Ghost, must send us more forces, than men already fitted for literary work may be set free for it, and not kept back by the pressure of tasks that others might undertake. The Church must also send new men of culture and ability to maintain the work in freshness and vigour, "lest one good custom should corrupt the world." We are pouring bounty into the minds of India, China, and Japan the most powerful solvents of their old religious beliefs. The Buddhist cannot believe his cosmogony, the Hindu his caste, the Mohammedan his Quran, if he knows the facts of science and history. It is, alas, no news that Western unbelief is working in the East. A young man came to me in Lahore years ago, dejected and inquiring, as an atheist. "How did you come to this?" I asked. "This book led me," he said, holding up Mrs. Besant's little book: "My Path to Atheism." Government returns show that prurient English novels are translated into the vernaculars of India and greedily devoured. Four million scholars in Indian schools are yearly becoming as many million readers. What have the hundreds of thousands, educated in Mission schools with great self-sacrifice, to guide them when they inevitably drift away from their teachers? Surely we are but half awake as to the power of the press. Christian literature in the mission-field is the armory for our warfare, the storehouse of tools for our building, the food for our converts, the force by which we may influence the mind of non-Christian society. It is a faithful index not of the extensiveness but of the intensiveness of our work, and its intensive-

ness is its permanence. May God help us, in time to come, to guide yet more of the mighty flood of literature into the channels of His Gospel for the purifying and regenerating of the nations.

The *Harvest Field* for September has an article from the Rev. E. F. E. Wigram, describing the planting of the Christian Village, called Montgomerywala, in the Jhang Bar.

*On Self-Support* a correspondent sends us the following—

The question of a self-supporting church in India, is the cause of much anxious thought and the subject of much earnest prayer by many; and many have entered into the discussion of the subject. Perhaps enough has been written, and the subject has been sufficiently developed; and better now that we begin to practise, and as soon as possible reach the end we all so much desire. It is amusing the way we lament over this subject, or rather over the condition of affairs as they are. I think all admit that reform is desirable. And many advise that we all work along lines that will lead to the desired results; while others seem to be satisfied when good advice has been given to beginners not to do as we have done. Take warning from our condition and start right. Now all this is very good in its way, but it does not help our condition in the least. It is useless to talk of reform unless our talk will incite to some kind of action. I think that all are ready to admit that concert, or, united action in this matter, by all societies and missionaries would expedite matters greatly. And I have been waiting for some one to propose some mode of action; but no one seems ready to take the first step in this line and make the proposal. Would it not be a good thing, for delegates from all the societies in the Panjab to meet together and hold a conference on this subject? I venture this as a proposition. We ought to be able to adopt some rules relating to this matter. I do not refer to any method of action as to uniform plan; I do not imagine that could be accomplished. But we could agree not to hinder each other in the carrying out of any method that might be adopted by any society. It is useless for us to continue to cry out reform, and to lament over our old mistakes, unless we do something to remedy them and to bring us down to right lines of work. After all that has been said and written on this subject, many of us are practically not a whit nearer the desired point than we were before, and some seem in practice to oppose it, and only to hinder those who are striving for the desired object. In village work, it seems evident to me that, before there is true self-support, a great many of the class of helpers some of us are supporting must be otherwise provided for. The independent church will never support all that missionaries and missions are now supporting. What I mean to say is this; we have some workers, doing a work to which there seems very little evidence that the Lord has called them. I do not aim to say that they are bad men, that is not at all necessary; I know that many of them are good consistent Christians; but the fact of being a good Christian does not at all mean that the Lord has called to a special work. We have encouraged many who seem good Christians because of what seemed to be a pressing need, to become teachers, preachers or helpers in evangelistic work, and our system has also encouraged it, and the result is, that we have a great number on our hands who, at heart are not in sympathy with this reform movement, but oppose it in every form. These are only a burden. God could not give Gideon victory till his 32,000 were

reduced to 300 men; and the Lord cannot give us victory in this line if we think to keep, and insist on keeping our full 32,000, such as they are. Now I believe that the first thing in the line of self-support is to let the Lord choose his own men for the work, and those whom the Lord will call to this work are not the men who will run all over the Panjab and the rest of India for an increase of salary. The man that my neighbour missionary takes from me on a higher salary will never in the least help him in arriving at this so much desired object. This indiscriminate snatching of helpers is one of the greatest enemies to our arriving at the true basis of mission work, and of reform in our mission system. Now when we all admit that our methods are wrong; that we have begun wrong, as so many are crying out; and that there should be a change in our policy—why not begin at once to reform our methods? It is useless to lament unless we change our plans. If our methods are wrong they are wrong, they are not right, and should be dropped at once. If we are wrong, it is our duty to get right at all hazards, and the sooner the better; I am doing wrong if I continue. Rom. 14:23. It is all right for us to advise others to avoid our faults and errors and mistakes in mission work and policy; but I would much rather see us get right ourselves, or at least make some lively strides along that line. The only way to reform a system, is to reform it; it will never be done by good resolutions for the future, and good advice to others. Now I know that some one will say; Why don't you begin? I have begun; and would have been much further along to-day, had it not been for the hindrances of sympathising friends. And I intend, so far as I am concerned, to get down to some kind of basis, let results be what they may. If there should remain only five independent workers out of thirty-five paid ones; or even three out of thirty-five; I will thank God for the three. And so far as I have gone, I feel assured that the Lord is favoring the work with His blessing. A number of my helpers too see the need of a new policy, and there are none opposed to it save "Demetrius," and the men of like 'craft.' Some of these men in the neighbourhood about, are making an uproar, and are throwing dirt in the air; and they will do this; but we have no need to listen to 'Demetrius' and his craft.

There is no need to talk reform any longer. Let us go about reform, and let us reform at all hazard; Trust in the Lord and go forward; He wants our faith in this as well as in other matters. Let us no longer smother the life of the church. Let some one lead out and call a conference for the Panjab. There is nothing to hinder this work from success, save lack of faith.—D. S. L.

On a kindred subject, *The Masiki* of August has a further article following up one of July, on the need of a fixed policy and principles in Missiou work, especially in the C. M. S. It says:—

"In our last we gave some instances from the Chhreh Mission, by which we sought to prove that the Mission ought to have some settled continuous policy. We did not suggest any plan of our own; for, while it is easy to perceive the signs which show that one is ill and to feel the effect of medicine, it is hardly possible for a man to cure himself. For this reason we suggested to those who have the management of the Mission the necessity of doing something; in the hope that, if it be considered really necessary after serious thought and consultation on the matter, some useful practical result might follow. For it is

evident that in such matters even the best of counsellors cannot devise a method which should be faultless and suitable for all time. We are much obliged to those readers who have kindly given us their opinions. It is neither possible nor necessary that we should reproduce all letters received. Speaking generally no correspondent has objected to the instances we gave. All assented to their truth or at least to the possibility of such instances existing. Only one brother in a friendly way gave us a little rebuke, for which we thank him."

(N. B.—The instances referred to were cases of one Missionary succeeding another and dealing on very different lines from his predecessor both with the Christian workers and with non-Christians).

"One Indian Padri says:—'I look for the time when the Indian church will be free from English money: then the way will be open for us to carry out our wishes, and God will enable us to fulfil them.'—In our opinion money is not the sole cause of the difficulty under discussion. Perhaps our friend is thinking of 1,000 years hence.

Another Indian Padri suggests a better method. He says:—'It seems to me that the Church in the Panjab is like a picture with two sides; the one white, the other black; one looks towards the east, the other towards the west. This luckless two-coloured Church is neither one thing nor the other. If the white side undertake matters, then the poor black side will be destroyed; and if the black side venture to do so, it has not yet acquired knowledge or experience enough to succeed; nor has it the means to do what it would undertake. Further these 2 sides are not fully agreed or in accord with one another. The first thing for any one to do who would attempt reform is to blot out this double picture, melt the 2 down and produce from a new mould a new form of one colour and shape; so that there be not merely a big council of Padris whether Indian or foreign, but one in which other worthy and educated young Christians may find a place. Then let this Council have control over all the work of the Mission...since our leaders, whether Indian or foreign, have one object in view, why should they not act in concert as one man? Otherwise great hindrances and weakness cannot help marking both the progress of the Church and the spread of the Gospel...The Church and country of the Panjab cannot advance and revive unless streams and rivulets issue from one source under the management of and on principles fixed by one central common Council; and unless permanent overseers be appointed who will superintend in turn the cultivation of our fields and note whether fruit is produced or not, whether any insect is destroying our trees. Otherwise the blots spoken of will never be removed. Also let the general Council meet yearly, and let its committees give in their reports of work and of accounts; and all together consult for the common good.'

Unless some better method can be devised, the above seems a very good plan—that a Committee of both Indian and foreign Christians be appointed and maintain a settled policy. For even though Missionaries be continually moving away, the Indian portion will remain. This plan might be called a reproduction of that of Mr. ———.

The valuable opinions which Missionaries have written to us generally evade the question of having generally recognized principles. Most of them favour the maintenance of the present *laissez faire* policy. The Rev. ——— and certain other respected leaders fly off into the spiritual world. Their remarks are very acceptable and worthy of being written on our hearts. For instance the Rev. ———

says:—

‘I have had the article in the *Masiki* read to me. It is an interesting and important matter. My own opinion is that all men are not alike, God has created us with different dispositions and powers. The great point is that we should all be found in Christ, and that our various dispositions should become conformed to His Spirit. In my opinion this is preferable to a set of fixed rules, which indeed is a method contrary to nature. For this is our law, *viz.*, Agreement in the midst of differences, and we must agree to differ on a great many points. We must also strive to keep the unity of the Spirit in the bond of peace. Since God has not tied us by rules, there is generally no necessity for us to manufacture them.’

We admit that when we consider the spiritual side of this subject, such thoughts arise; but we are still in this world; and just as there are fixed rules about salaries, service, leave and so on, what reason is there why the matter under discussion should not be reduced to some rule? Moreover, if for common prayer and worship where God’s presence is specially promised instructions are found necessary, for the real management of the Church surely a proper set of regulations are far more necessary.

Of other correspondence we have only space to insert what Dr.—writes. He has endeavoured to search out the cause of the faults referred to; and the method he advocates for removing them deserves consideration. He says:—‘At present in the different districts of the Panjab very different circumstances exist. Therefore, rules which would benefit the Central Panjab would be injurious on the frontier, and so *vice versa*. Further if Missionary Padres were tied to one stereotyped policy, especially considering that their locations and circumstances differ widely, such a course would greatly limit their usefulness and make them all of one type. True; if we had a sufficient number of Superintending Padres who had authority to lead and advise new Missionaries, then these difficulties would diminish or vanish. But unfortunately the number of such at present is too small to carry on properly the work in our existing stations in the Panjab. The result is that newly arrived Missionaries are put in full charge of stations without any experienced man to guide them, whereas they ought to be learning and observing. But this fault is not that of any particular man or system; but of the Church which does not send out enough workers. What is needed is that we should pray that the Church may be filled with a missionary spirit.’

The Article proceeds: ‘From what Dr. Pennell has written is not our point proved, *viz.*, that there should be general rules and a fixed policy which would serve as a guide to newly arrived Missionaries? Dr.—says:—‘This is not the fault of the particular individual or system.’ We cannot admit that. In our humble opinion it is the fault of both. For if any Missionary, against the wish of his Society knowingly shelves the Church Committees and makes himself an absolute independent ruler, he is to blame; and if he spoils work already begun, he must be held responsible. And supposing he has by instituting Church Committees fulfilled the letter of the Society’s injunction, yet who can hinder him from ‘sitting upon’ the native members? Of system we have indeed an example in the Church Council’s constitution—rules and discipline—but what good are they when there is no one with authority to enforce their being carried out?.....’

(From *The Masiki*.)

Books, Correspondence, &c.

*The New Hymn Book.*

One great improvement in the new Church of England Hymn Book in Urdu is that it contains 73 bhajans and gazals instead of only 13. Another is that it has a selection of hymns for children. Nevertheless a first perusal of it leaves us with a feeling of deep disappointment. We have been looking forward for a long time to the revised edition of the Prayer Book, and the new edition of the Hymn Book. The Prayer Book arrives, and the laborious results of many months’ effort are found to be almost ruined by the grossest errors in the printing both of the Persian and the Roman edition. Now the Hymn Book comes, printed correctly enough for the most part, but fairly dumbfounding us by its utter failure to improve on the previous very low standard of poetry and prosody. We have not yet seen the new Presbyterian Hymnal, but we can only hope, for the sake of our brethren of that community, that it is more successful.

The selection would have been far better had it been more ruthless in its omissions, and had recognized that good sentiments do not make a good hymn. Number 23, for instance, is a most excellent prayer, if only it had been in prose. Take again the verse (Hymn 10)

Duá mángná Tú síkhá;  
Baibal ká mazmúm díkhá;  
Wáz ko suneñ díl hí se,  
Sabhoy ko Tú tákat de.

The petition again leaves nothing to be desired, but is it a want of poetry, or of humour, which can tolerate the admission of so degreded a verse into a collection of hymns? Perhaps the latter. Certainly in the Prayer Book translation we feel over and over again that had the Committee allowed itself to be a little human—and humour and humanity are very near akin—it would have done itself more justice. Take here as another example of this lack of humour the astounding emendation of the first line of the popular translation of ‘Servants of God.’ ‘Ai bande K̄hudá’ may have been faulty grammar; but at least it was preferable to ‘K̄hudá ke band O!’

When we pass from poetry to prosody and metre we are at a loss to know what the Indian members of the Committee were about, for we presume it must have contained some. It can only be supposed that seeing their English brethren bent on putting every decent English hymn into Urdu rhyme of the same metre, they good humouredly sat by and let them blunder on. Over and over again we find such gross errors perpetuated as the scanning of fazi, zulm, umr, &c., as though they were faza, zulam, umar. Other glaring instances are ‘Ek dút to hích meñ utrá’ (pronounced ntará) in the 3rd line of the translation of ‘The angel of the Lord came down’; and, at the end of ‘Jerusalem the Golden,’ ‘Pahunchá hameñ bhí’ with the stress on the ‘hunch,’ where it could have been made to run smoothly with perfect simplicity by reading ‘Pahunchá Tú hameñ bhí.’ This is a point which strikes us again and again. Often so small a change would make all the difference. For instance, in a useful new Advent hymn ‘Jald á,’ (No. 34) of short metre, verse 5 reads

Jald áke khilqat ko  
Phir bakhsh arástagi;  
Dukh, gumáh kí gulámí se  
Tu de azádagi.

where the awkwardness of line 3 could be entirely removed by reading

"Gunáh aur dukh ke galbe se."

So also in that most precious of all children's hymns, "There is a green hill," No. 366, line 3 of the first verse is made to run

"Behadd taklifáí uthákar,"

an absolute barbarism of metre, which is done away with by simple transposition,

"Uthákar taklifáí behadd."

We especially regret these rough edges in the children's hymns. They should be examples of absolutely simply but pure poetry. There are several English favourites, as "There's a Friend for little children," but they do not run as smoothly as they should. Perhaps one of the best is the translation of "We are but little children weak."

In the matter of metre there are two words that have been a hopeless exur to the revisers. Is it to be pyár or piyár? and is it to be kalisyá or kaliisyá. The first word they always spell, pyár, but they are quite at sea as to how they will pronounce it. For instance in 213 pyár is a monosyllable. In the first line of 214 the adjective pyára (sic) is a trisyllable, and in the first line of 215 it is a dissyllable! Again in 360 v. 1, pyára is a dissyllable, while in v. 4, pyár is meant to be pronounced as though it were piyár. Can we not have one pronunciation and stick to it? So also with Kaliisyá. If any one will study its remarkable experiences in Hymn 20, he will be interested alike by its varieties of spelling and scansion. Why leave out *y* as well as the *i* in making it a trisyllable? But we turned especially to "The Church's one Foundation," No. 227, to see if the double scansion had been altered there. Not at all. The hymn still commences

"Kalisya kí gairíáuí (trisyllable)  
and then in verse 3 we get

"Tab kámil hai khush-hálí,  
kí jang tab hai tamám;  
Kaliisyá jaláí (quadrisyllable)  
Tab hófi pur árám."

Note also here (unemended) the three poetical "tabs"! Why not,

"Tab púri farhat pákar,  
kí kushtí hai tamám,  
Kaliisyá gálib ákar (trisyllable as in v. 1.)  
Nít karegi árám."

Among more general criticisms we note the very remarkable arrangement of the book, even more so than the old edition. If any one will turn to the "Fihrist Mazmún kí," he will be fairly puzzled. Why for instance do we find "Shukr-guzárá" in one place and "Shukrárá" in another? Further, when we get over the peculiar order, many hymns are most curiously placed. Many are found under "Sáls" which would more naturally belong to "Sitáish": Hymn 8 is a Children's hymn, most unfortunately shortened; 228 should go with the Ordination hymns; 248 and 250 hardly belong under "Heaven"; and so on. We note also that "Brief life" (No. 293) has been separated from its other two parts, 236 and 237. Another thing we should have liked to see in the index is a list of authors or translators, but perhaps this may be found in some larger edition. Is a musical copy being published? The Presbyterian book has, we understand, its musical edition. This book gives a reference for the tune of each hymn, but it would have been well to add a note to the meanings of certain letters. Not every one who understands A and M or H, C, will know that R. M. stands for Rágmála.

Among emendations,—would that there were more,—we note an improvement in the hymn, "There is a Foun-

tain filled with blood" No. 96, and the lines in the Evening Hymn

"Teach me to live that I may read  
The grave as little as my bed"  
have now the decidedly improved rendering  
"Tú mant ke khauf ko yún mitá  
kí gor ho mujhe bistar sá."

Among the new hymns that will be welcomed we note No. 34, for Advent, No. 82 for the New Year, Nos. 70, 199, 233, 246, 247, 346, 377 and 395, introducing along with themselves some of the most vigorous Ancient and Modern tunes. Of the last three mentioned, No. 346 is a good rendering of "And now, O Father, mindful of the love"; No. 377 is the Confirmation hymn "Ob Jesus, I have promised," but unfortunately doctored of its last verse; No. 395 is the Offertory hymn "O Lord of heaven, and earth, and sea"; but "Khudawandá" is a weak rendering for "Giver of all," and might well be replaced by "Aí faiz mamúr." The additions from Sankey's collection have been well chosen. The greatest omission in the book is Miss Tucker's rendering of the grand Easter hymn "Low in the grave He lay," which has only to be heard once to become a sure favourite.

Are we to adopt the book in the Panjab? Probably we shall have to, simply because no other edition is ready and we are in want of books. But in addition to its many imperfections it contains, as is natural for a collection of hymns issuing from the N.-W. P., a considerable number of Hindi hymns which will be of no use to us here. We should like to hear our new Bishop's view of the matter before pledging ourselves to it. A separate edition revised in the Panjab would involve yet further expenditure of valuable time, not to mention the additional cost. But does not the whole thing point to a reconstruction of our policy in the matter of hymnology for the India Church? We may enjoy singing dogrel translations of old favourites, and congratulate ourselves over our ingenuity in perpetuating in a new language the most eccentric metres that Germany or America has devised. But these things are meaningless to our Indian brethren. By all means let us have translations, where we can get them really good. But let us abandon the idea that every hymn is translatable as it stands, or will appeal to the Indian mind if so translated. Surely if there is to be a national Church it will thrive best on national music. *We* may not like it so well, but that is not the question. There are probably hardly any Indian Christians except those brought up in boarding schools,—and in matters like this *their* proclivities ought to be neglected,—who understand English music. And it seems a shame that every new convert who enters the Church should find, in addition to the thousand and one necessary changes through which he has to pass, such unnecessary changes as the spoliation of his prosody and the foreignization of his music. By all means let us have our best English hymns paraphrased, but let us deny ourselves, and get them done into Indian metres by competent Indian poets. We are told that Christian bhajans are for the most part vapid, and contain little teaching. Very possibly, for we have not encouraged the production of anything better. Still, here in the new book there is a nucleus to begin upon, and we hope that they will be well used in public worship, and will rapidly produce a demand for more and for better ones.—*Little Benjamin*.

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Self-Extension,  
Self-Support, and  
Self-Government in  
Missionary Churches

SPEECH BY  
BISHOP TUCKER OF UGANDA  
AT THE  
ANGLICAN CHURCH CONGRESS,  
BRIGHTON, 1901.

*Copy of a Letter addressed to the Secretaries of  
the various Evangelical Missionary Societies,*

1902.

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DEAR SIR,

As a Nonconformist who has long watched the marvellous growth of the Church Missionary Society's work in East Africa I have read with deep gratification a speech on the Self-Extension, Self-Support, and Self-Government of Missionary Churches by Bishop Tucker of Uganda at the Anglican Church Congress of 1901.

I doubt whether in modern times these great New Testament principles have ever been more clearly and forcibly stated than in that address; and whether, since the apostolic age, they have ever been more successfully illustrated in the mission-field than by the work of conversion and edification which is to-day transforming Uganda and its neighbouring provinces.

Believing that the perusal of the address by all evangelical Missionaries could not fail (*a*) to deepen their conviction of the greatly increased fruitfulness of missionary work when the Christian love, self-denial, and manliness of converts are stimulated to the utmost on apostolic lines; (*b*) to impel them to perfect their own methods and practice in these respects; I beg to say that I have (with Bishop Tucker's ready assent) had it reprinted in pamphlet form for distribution to all Missionaries whose Societies would like them to have copies of it.


I need scarcely add that I shall be very happy to present you with as many copies as may be desired for that purpose if you would kindly, at an early date, let me know the number you require.

Yours in the Master's cause,

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# Self-Extension, Self-Support, and Self-Government in Missionary Churches.

*Speech by Bishop Tucker of Uganda, at the  
Anglican Church Congress, Brighton, 1901.*

T is, I suppose, expected of a missionary who comes straight from the field, as I do, that in what he has to say on an occasion like this he should, as far as possible, draw upon his experience; and that in the light of that experience he should discuss those problems, some of which are of the most complex character, which seem ever to confront the Church in her missionary enterprise, and which it is one of the functions of a Church Congress to consider, if haply some solution of them may be found.

Suffer me, therefore, with an eleven years' experience of one of the most remarkable Missions in the world still fresh in my mind, to address myself to the consideration of these great principles of self-support, self-extension, and self-government, which it is the earnest desire of every friend of Missions to



see in active operation in every part of the mission-field, and which to so remarkable a degree find place in Uganda.

1. First as to self-extension.—Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labours of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. And then came the “due time” of joyous reaping. And what a wonderful reaping-time it has been!

Self-Extension. Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000, an increase of exactly a hundred-fold.

Ten years ago there was but one church—one place of Christian worship in the whole of Uganda. To-day there are 700.

Ten years ago there were but some twenty native evangelists at work. To-day there are some 2000 Baganda men and women definitely engaged in the work of the Church—again an increase of exactly a hundred-fold.

Ten years ago Uganda was the only country in those regions in which the Name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the Gospel message, and only recently more than a thousand men and women were gathered together at our central station for the worship of the One True and Living God. Bunyoro, in the north, has in like manner been entered, and that old-time centre of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in

the west, where on the borders of the Congo Free State the snow-clad mountain range of Ruwenzori rears its giant crest to heaven, has also accepted the truth as it is in Jesus. And even now that infant Church is sending forth her missionaries into the regions beyond, some of them actually coming in contact with and instructing the pygmies of Stanley's dark forest. I hold in my hand a letter which I have just received from Uganda, telling of the baptism of the first of that mysterious pygmy tribe.

And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Muganda himself. The Church of Uganda is a self-extending Church because, from the very beginning, the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him "wise unto salvation."

Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is very easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the Native to do that work which in his inmost heart and soul he believes he can do so much better himself; and yet it must be so if ever Africa is to be truly evangelized.

We have at this present moment in Uganda a noble band of some 10,000 communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas; and the Native

—understanding the native character, mind, and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which to-day we are so greatly rejoicing—an ingathering of some 30,000 Christians within the last ten years.

It seems to me that a heavy responsibility rests upon missionary societies and missionaries alike in this great matter. The former should press upon their missionaries more and more the vital importance of this great question of the self-extension of Native Churches, and the missionaries themselves should carry into the realm and sphere of their preaching something of that self-denial which is so glorious a feature of their self-sacrificing lives. They should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching.

This, it seems to me, is one of the chief lessons to be learned from a consideration of the work of the Church in Uganda in its relation to the great principle of self-extension.

2. Then, secondly, what has that work, if anything, to tell us as to the equally great principle of self-support? What are the facts?

**Self-Support.**

I have already spoken of the 2000 native evangelists at work in the country. These are all maintained by the Native Church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some 700 in number

—are built, repaired, and maintained by the Natives themselves. In one word, the whole work of the Native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single halfpenny of English money is employed in its maintenance.

What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege, of giving to the support of their own Church; and secondly (and this is vitally important), the setting one's face "like a flint" against the employment by the missionaries of European funds in the work of the Native Church.

It is so easy to appeal to wealthy and generous friends at home for 10*l.* or 15*l.* for the support of a Bible-woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again, as in the case of self-extension, self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

We are hearing continually of the deficits of missionary societies: and no wonder, when their funds are so largely employed in the maintenance of Native Churches. Numbers of Native Christians are being deprived of the inestimable privilege of supporting their own Church by the mistaken kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those Native Churches whose burdens they seek to bear. They are depriving

them of one of the surest means of growth and development to maturity of life and action.

3. And then, thirdly, as to self-government, let me say (and I would that the same were true of the Church at home) that in Uganda

**Self-Government.** we have adopted the principle of giving to every communicant member of the Church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connexion with the great Central Council, whose president is the Bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon.

Outside support means outside control; outside control means death to self-government. The one acts and reacts upon the other. Where self-support finds place, self-government and self-extension become realities. Where European funds are largely used for the support of native work an artificial state of things is created, and self-government becomes more or less a sham.

These very briefly and roughly are some of the conclusions at which I have arrived from a consideration of the work of the Church in Uganda in its relation to these great principles of self-support, self-extension, and self-government.

4. There is just one other thought which is borne in upon my mind as I think of the condition of things in the great continent of

**Missionary Imperialism.** Africa, and to which I would fain give expression ere I close. It is the necessity for far greater earnestness, and the

adoption of a far worthier policy in the prosecution of the missionary work of the Church.

Imperialism is in the air. It meets us at every turn. Our newspapers are full of it. The very walls are emblazoned with it. Our ears are deafened with it. Whether what is called an Imperial policy is the best fitted to enable us to discharge our duty with respect to our vast colonial possessions, consistently with our purely national and insular responsibilities, I do not venture to say. I am no politician. But as one who has spent the best years of his life in Central Africa, and who has come very closely in contact with the needs of its suffering peoples, I would venture to declare unhesitatingly my deepest conviction—the very deepest conviction of my soul—that nothing but an Imperial policy deliberately adopted and unswervingly pursued by our Church in her missionary enterprise can ever meet the necessities of the great heathen world in general, and of the dark continent of Africa in particular.

But it may be asked, "What do you mean by an Imperial policy in missionary enterprise?" I mean a due and proper correspondence between the end in view and the means employed for the accomplishment of that end. The end of all the missionary work of our Church, I take it, is nothing less than that "the kingdoms of this world may become the kingdoms of our Lord and of His Christ."

The last Lambeth Conference took an Imperial view of the matter. It spoke of missionary work as "the primary work of the Church"—"the work that at the present time stands first in rank of all the tasks we have to do; the work for which the Church was commissioned by her Lord." The world

for Christ. That is the end in view—an Imperial aim, truly.

And if this be so, let us see to it that the means correspond with the end—in one word, that they are Imperial. No more niggardly gifts; no more perfunctory service; no more half-hearted, lukewarm prayers—but the pouring-out before God, warm from the heart, our fondest and most fervent petitions—the intensest longings of our soul for the ingathering of those tribes yet “sitting in darkness and in the shadow of death”—the “all” yielded up by all; “the silver and the gold”; the whole life—body, soul, and spirit—to be used as and when and where He pleases, even though it may be in the “uttermost parts of the earth.”

This, it seems to me, and nothing less than this, is worthy of our Divine Lord and Master and of the great end we have in view—

“Christ for the world,  
And the world for Christ.”









Just 100 books

# MAKHAAN I MASIHÍ.

## THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

Vol 35. } ALLAHABAD, JUNE 15, 1902. Qimat Sályána, 2 0 0  
No. 12. }

“Teach me to do Thy will.”

THE last Report of the Lodiána Missiou, American Presbyteriau, is full of encouragement. Six of the Churches are entirely self-supporting. The Lahore Church is now giving not less than Rs. 700 a year, while it gave much less than this when it was without a Pastor. The Lodiána Church, in addition to the entire support of its Pastor, raised a large sum for a new roof and an organ. In some places handfuls of grain are thrown into the contribution box and when several seers have been gathered they are sold. Thus the people are familiarized with the idea that giving is a part of worship and that they are expected to contribute. Revival services were held in some of the Churches and with blessed results. Nine were added to the Lodiána Church, thirty to the Dohra and a number to the Saharapur Church as the result of special services. Christian Melas were held here and there, and never without blessing. Should not the Missions plan to hold these Melas more frequently? They give opportunity for religious instruction. They strengthen the feeling of unity. They break down the walls of caste. They

give definiteness of effort and are calls to special united prayer. While over 500 were admitted to the communion of the Church, many more might have been; some of the Missionaries are declining to baptize those who come to them with mixed motives. Hundreds in one District might have been baptized had the Missionary been willing to aid the people in securing from Govt. a tract of land. This raises the delicate and difficult question of how far it is right for missionaries to utilize secular motives to lead people to desire baptism. Parents desire an education for their children. Is it right to utilize that desire to draw them and their children to the Church and to Christ. The existence of Mission Schools all over India, is the answer to that question. The missionaries of the Lodiána Mission believe heartily in circulating Christian Literature, and some of them the last year have sold many books. We give this encouraging and suggestive item from the Jalandhar Station. “As to selling books, we concluded after years of experiment, that colporteurs, employed specially for this work, are not a success. It generally in our experience amounts to this, that we pay a man 100 rupees, to

bring in 20 or less by the sale of books. We have therefore shaken off the incubus and begau, two or three months ago, to sell books ourselves. Mr. Johu C. Newton has taken hold of this work with intencose zeal, and has been rewarded with eminent success. Mr. Khazan Singh too has shown much interest and had no little success. We always take books with us now, when we go to preach, and there is hardly a day when we do not sell some. Mr. Johu Newton also goes through city, offering books to people in the streets and in the shops. In all we have sold about 600 books in the last month, mostly small ones at one pice a piece."

THE Forman Christian College has had a successful year, class rooms overflowing. The income from tuition and grant amounted to more than Rs. 26,000, the College thus paying its own way.

It is hoped that a small Committee appointed by the Punjab Auxiliary and the North India Auxiliary Bible Societies will meet during July to collate and classify suggestions and criticisms on the Revised Urdu New Testament, preparatory to its final scrutiny. Will those students who have made notes on the subject kindly send them in to the Rev. H. U. Weitbrecht Ph. D. Convener, Lahore.

Dr. Weitbrecht thinks that in our editorial of May 15th, we have done injustice to the Revisers of the Urdu Testament. There was no such intention. Further discussion of the point raised by J. G. had better be deferred until his return to India, if indeed any further discussion is needed. We recognize, with the whole missionary body, the scholarship shew

by Dr. Weitbrecht and his associates in the revision of the Urdu Testament. To criticise their work is not to condemn it. Good will come out of the criticism by J. G. We venture nothing in predicting that the anomaly he has pointed out will lead Dr. Weitbrecht himself to propose to the Revisers its removal. If some of us speak strongly it is because we know so much depends on getting the right equivalent for the thought of the Spirit. We do not believe the word "Buzurg," conveys the thought of selection, office and authority certainly contained in those passages where the 'Presbuteroi' are spoken of as "ordained," "ruling well" &c. Acts 14: 23; Titus 1: 5; 1 Tim. 5: 17. We think the word "Mukhtar" more nearly expresses the thought in these passages than the vague, indefinite word, "Buzurg," and hence we commend this word to the Buzurg of the Revision Committee.

THE "All India Suuday School Examination" will take place July 12th. Superintendents of S. S. should send in number of candidates and all particulars to T. Blake Esq, 6 Bank Road, Allahabad. The examination will be on the International S. S. Lessons for the first half of 1902. Answers to questions may be given in English or any Indian language. Illuminated Certificates are granted to successful candidates.

A new edition of the Indian Protestant Missionary Directory has been prepared by Dr. John Husband. We congratulate him on the accuracy of his work. It will prove a help to many, giving information up to date as to each Missionary. It may be had for one rupee from Dr. Husband, Ajmore.

Private and Confidential.

1903.

# LIVINGSTONIA MISSION.

Letters to the Sub-Committee.

*SECOND QUARTER.*

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## No. 15.—Miss AGNES E. LAMBERT.

LIVINGSTONIA, BRITISH CENTRAL AFRICA,  
2nd January, 1903.

Miss LAMBERT writes :—I am afraid my letter is somewhat late again, but I can assure you it is want of time and not of inclination that has kept me from writing sooner.

I think, in my last letter, I told you about our visit to 'Ngoniland. We had a busy session after we came back, and at its close, in September, all my boys (sixteen) were successful in passing their final Teachers' Examination. It was really more than I expected, for some of them were old and not very bright.

## VOLUNTEER EVANGELISTS.

I have no doubt you would hear from others about the appeal that was made for volunteers to go away west to hitherto unevangelized districts to do mission work in the long vacation. It was very gratifying to us all that so many volunteered, and the reports they brought back were deeply interesting. They passed through one village where the people firmly believed that the white man had built the mountains. In another village they found people worshipping a cock. In many of the villages the people worshipped the mountains, and offered up sacrifices of oxen and goats to them.

Many of the people were friendly and quite eager to learn, and we hope that before long we may be able to send teachers to them permanently. At our congregational meeting last week the sum of £15 was laid aside for mission work in the west, and we pledged ourselves to give the same sum next year.

## REMARKABLE ANSWER TO PRAYER.

After we all came back to work in December we had a meeting one Sabbath afternoon, when more than a dozen of the returned volunteers spoke briefly and gave us an account of their experiences. One of the incidents will, I know, interest you. It was told by Lamek Mankwala. He is an elder, though not much over twenty. He took his final Teacher's Examination fully a year ago, but remained on here as a teacher last session, and now he is taking the Arts course. He might have gone home to Bandawe to rest during the long vacation, for he was rather run down, and Dr. Laws said he might be excused from doing work; but he decided to go away west, and asked to be allowed to accompany Mr. MacKenzie. This is the story, as he told it, of an answer he had to prayer. The men carrying the "machilla" and the loads were 'Ngoni, and every night he was in the habit of gathering them together for

prayers, and he used to talk to them very seriously; but nothing he said seemed to make any impression on them, they were just as indifferent as ever. At last, one Sabbath when they were at Mwenzu, he felt he must make a special effort to reach them, for he would not have much longer time with them. He went away alone and prayed very specially for a blessing on the words he meant to speak. He called the men together into a house, and then he began to speak from these words—"Sin no more, lest a worse thing come unto thee." When he began he felt, as he never had done before, God's presence in the room. He hardly knew what he said; but, as he pled with the men, he saw the tears begin to trickle down the cheeks of many of them, and all listened most eagerly. At the close he went away again alone to pray over the meeting. That night six of the men came to him saying they wanted to follow Christ, and asking him to teach them more. After that these six came every night to him, and they became great friends. He had no doubt that they believed in Christ and had begun to follow Him. The next week a lion came into their camp and carried off one of the men; it happened to be "Table," one of these six. The lion took fright when the others cried loudly, and dropped the unfortunate creature and ran off. He was quite conscious and apparently not very badly torn, and, after his wounds had been tied up, he was sent off in the "machilla" to be properly attended to here. Septic poisoning set in, unfortunately, and the poor man died here two days after. Lamek was with him just a few minutes before he passed away.

#### CHRISTMAS DAY SERVICE.

We had a service at 7 a.m. on Christmas Day. The school-house looked very pretty with all its decorations, and I think we all enjoyed the service. The motto we have chosen for this year is, "Serving the Lord." Mr. Hardie has etched it beautifully for us in black and gold, and we had it hanging up behind the reading desk, framed in a mass of cedar and asparagus. On the last day of the year we had a social gathering, beginning at 10 p.m. Some of the boys told native fables, others sang 'Ngoni hymns, some gave English readings. Then at half-past eleven we had family worship. After singing and reading, Dr. Laws, Mr. Henderson, and two of the native elders spoke briefly. Then Mr. Mackenzie prayed, and by this time only three minutes of the old year were left. We then engaged in silent prayer, and while our heads were bowed the chimes of the clock rang out twelve. We all joined in singing the twenty-third psalm, and then after the benediction, and a great deal of hand-shaking and wishing each other well, we dispersed.

We had a service at 7 a.m. on New Year's Day, and at 9 a.m. the annual sports and the exhibition of work began. The day was dull, but fortunately there was not much rain, and everything passed off well.

#### A LANTERN EXHIBITION.

*Saturday, 3rd January.*—Last night there was a magic lantern exhibition in school. The children had been greatly excited in prospect for some days, and, judging from their exclamations and remarks during the exhibition, they enjoyed themselves thoroughly. The Rev. Mr. Henderson got a box of slides sent out from home lately, so the pictures were all quite new to them. A photo. of Lord Overtoun called forth a great burst of applause, and views of the Forth Bridge, the Tower Bridge, and London Bridge, crowded with passengers, caused them great wonder. Then Mr. Moffat showed some of his slides, views of the neighbourhood, which were also greatly appreciated. After the meeting was over many of the boys came begging to be taken to Scotland when we go. They want specially to see the tall houses and the trains, and if we will only pay their passage going they will easily find work there and will pay us back again!

#### MY NEW CLASS.

School will begin in earnest on Tuesday. As my boys left last session I have got Standard IV. this year. I shall go on till they reach Standard VI., and then go back to Standard IV. again. It is better than changing the teacher every year. I have a much larger class now (thirty-three boys and four girls), and they do not know very much English; but I enjoy teaching them exceedingly, as they are mostly young and intelligent. I have the boys taking the Arts Course for an hour every day, and find work with them very interesting. I am glad to say I have only had fever once since last January, and am very well at present.

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#### No. 16.—Dr. CHISHOLM.

MWENZO, FIFE, N.-E. RHODESIA,  
CHINDE, AFRICA, 13th January, 1903.

Dr. CHISHOLM writes:—I have just finished my Annual Schedules and Report. I am sorry I am a little behind this year, but you will excuse me when you hear the reason.

## ILLNESS OF MRS. CHISHOLM.

On 28th December a little baby boy arrived to us—a honny, bright, healthy fellow he is—but, unfortunately, Mrs. Chisholm's recovery was retarded by an attack of pleurisy. Her condition gave me great anxiety, and, fearing the necessity for an operation, I wired for Dr. Morris of the B.S.A. Coy. (lately of the L.M.S.), who very kindly came as soon as possible—four days. By his arrival the pleurisy had cleared up, but we were very glad to have him with us for a few days, as I was quite knocked up with day and night nursing. Mrs. Chisholm is now gaining strength daily, and I hope will soon be in her usual. Of course, I was quite alone until Dr. Morris' arrival. Baby is strong and healthy, and gives little trouble.

## OUTDOOR WORK AND TRANSLATION WORK.

Now, to turn to your letters, of which I have three to answer, let me again thank you for your kindness in writing so frequently. It cheers us up greatly to know we are remembered by friends at home.

*Re yours of 5th June*—I did not reply before now as we have had a very busy season with outdoor work, and all the time I could spare for indoor work was given to translation and preparing for services. We are very glad indeed to hear that the English Presbyterian Church have agreed to help our Mission, and believe a mutual blessing will result.

## HOSPITALS.

*Re Hospitals*—you will learn from my report that the main building has been erected, and that the total cost will be defrayed by local subscriptions and medical fees. The annual expenditure will not be much, at least for some time, and will easily be met by medical fees, along with all expenditure for drugs, instruments, etc.

## FURLOUGHS.

*Re yours of 3rd October*—I have only just received the copy of minutes referred to, and could not reply sooner. I can only speak for our own district, the climate of which is very different from the lake shore. As you know, I have had a good deal of experience amongst Europeans (missionaries and others) in this district, and my opinion is that, though they do not suffer from so severe and frequent attacks of malaria in this district, the tropical climate has such a deteriorating effect on health that a furlough becomes necessary after, at most, the first four years. The effects usually show themselves by a nervous breakdown (headaches,



insomnia, etc.), and an inability to recover from slight attacks of illness. I think the continuous pressure of work without a change, the disappointments, worries, and responsibility of the work, has as much to do with it, if not more, than the climate. But, in writing thus, I am thinking of certain agents of a sister mission who come out for five years' service the first time, and whom I have attended. To come to the point, as far as I am able to judge, I think twelve months at home quite sufficient after five years' service. It would be well if it could be arranged that the missionary be out of the country for two rainy seasons, but, now that the lake stations have "health resorts," even that is not so necessary. For ourselves, it took us full four months (it can be done in three) to reach here from home, and, with twelve months at home, that would mean twenty months away from our station, which is very much longer than we would care for and than seems necessary for health or the good of the work. The B.S.A. officials, as, no doubt, you know, get six months' furlough after each two and-a-half years' service, which seems to work well from a health point of view.

PHOTO. PRINTS.

*Re yours of 1st November*—I am glad the photo. prints I sent you are suitable, but I am sorry I cannot send you any more, as I have disposed of my camera. I could not find the time necessary to give to it, and thought it best to put temptation out of my way by selling it. However, when I get things into better working order I may take it up again. We were very glad indeed to hear of the generous gift given to Livingstonia, and to see the complete confidence which the donors have in Dr. Laws, as well they may.

FOREIGN STAMPS.

You may be interested to know Mrs. Chisholm has collected over 1200 foreign stamps this year, which she will send to Bureau when about again.—J. A. C.

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No. 17.—Rev. DONALD FRASER.

HORA, BRITISH CENTRAL AFRICA,  
6th January, 1903.

HOSPITALS AND MEDICAL WORK.

Rev. DONALD FRASER writes:—Many thanks for your letter of 20th October. The good news of the £5000 for the Hospital

at Livingstonia makes one very glad. I hope it will allow us very soon to develop a medical school there. At the May Council of last year we spoke a good deal of the necessity of the medical side of our Mission seriously facing the question at once of training the natives in medicine. One feels sorry to think that, although we have been a medical mission from the start, there has yet been no systematic attempt to train natives as dispensers, or simple doctors, &c., and we are just where we were at the start in the matter of helping natives forward to assist in medical work. Of course, each doctor has had natives under him learning to dispense, &c., who have been highly useful, but this has not been systematic and organized, hence that Minute of Council *re* medical work. This large gift seems to open a clear way to a medical school.

#### MRS. LOUDON'S GIFT.

I have not near me my last reply to you about Mrs. Loudon's very generous offer to help with a native hospital, but what I feel about it is this. We cannot put up a large hospital, for that would involve nurses and another medical on the spot, but we do need a small cottage hospital. My wife's work is seriously handicapped for lack of one. But the ideal is to get natives to erect it. Already we have a few bricks made. I fear to build too much at the European station with European money, for it pauperizes the people and anchors the European. But, of course, there is a limit to the amount we can yet get the people to do, and if your Committee allows me to build here, we shall require a great deal of free labour for church, hospital, and school. But the people will only be able to do the bricks and building. All the furniture for the hospital and church and school will have to be paid for—*i.e.*, doors, windows, beds, &c. Towards this we have a small sum promised, but not sufficient. I should like to have a good substantial set of buildings erected, and to do this I would require a little money besides native labour. Then there is our dwelling-house; that will require to be paid for.

#### LOUDONIA.

I do not know how far Mrs. Loudon would care to spend, but I would be so bold as to suggest that she build our new station (at whatever point the Council decides it should be built), and that it be called Loudon or Loudonia, after Dr. Loudon. Loudonia is a native word. That would mean the cost of (1) a dwelling-house. The house I would ask for would be a small two-storied house. This would mean less iron roofing and less

leading for the foundations than a single storey, and would be cooler and healthier. As wood is abundant here, and I can burn bricks at less than 3s. a thousand, the main cost will be in the roof, leading, and carpenter's time, and doors and windows. (2) A few little buildings would be required, such as a little workshop, boarders' house, waggon shed, &c.—all not costing together £100. (3) The extra money to be spent on furnishings for the other public buildings, as hospital, church, &c., say £150 at the outside. (4) About £50 would also be required for the sorting of the station, making roads, cutting trees, &c. In all, say £300, besides the cost of the dwelling-house. If this scheme, however, does not commend itself to you or to Mrs. Loudon, I should have to find the money for these things in some other way, or do without them, which is not impossible.

#### REASONS FOR LEAVING HORA.

You ask me about our move from Hora. I have already written pretty fully about the reasons for it. The wisdom of moving here is being proved. There has been a great migration of villages in this direction. We have the population nearer us, and it is increasing yearly, while at Hora and north it is decreasing yearly. At present only a few small villages remain at Hora, but I hope that in a year or two others will move on to the deserted gardens there. We have built a little brick house here, at Kakoma, in the middle of the wood. There is capital water beside us—much better than at Lwasoze, which we first tested. The site is also a little higher. So far the place has proved very healthy. It is now six months since we began to test this new place, and we have both been very well—without any fever.

The site here cannot be so wind-swept as Hora, even when the trees are all cut, for Hora is near the hills of the Vipya, from which delicious cold winds blow. We are farther out on to the plateau here, and must have a lower elevation. I fancy we are about the same as Kasungu. The saving of labour by being among our people, rather than living on the outside edge of them, should, however, make up for much. (Last year I travelled fifteen hundred miles in my tours, and did not get over all the ground I should have.)

The water at Hora was becoming very bad; here it is excellent. The land is very rich and the population in the neighbourhood considerable. At present there are no villages within two miles of this station, but in May three groups of villages are flitting to our immediate neighbourhood (as near as we shall allow them); yet at present our log church here is packed with about five hundred worshippers every Sunday, and these only a few

pickings out of the many villages utterly heathen, semi-heathen, outside the two-mile radius.

Mr. Stuart and his wife and Mr. Murray have both been here, and are well pleased with the site. Dr. Elmslie was appointed to look around along with me, but he has not been able to come yet; but either he or Dr. Prentice will be here before next Council. My wife, however, is a "medical man" (as you called her), and has pronounced a higher commendation of the place than even myself, and you know she's wise. However, we shall say nothing final until after the rains.

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No. 18.—Rev. JAMES HENDERSON.

LIVINGSTONIA MISSIONARY INSTITUTION,  
B.C. AFRICA,  
*Via CHINDE, 8th January, 1903.*

TRAINED NURSE WANTED.

Rev. JAMES HENDERSON writes:—Dr. Laws is writing you from the Senatus as to the need which is arising for a new lady worker, but as the stress is likely to fall heaviest on the section in which I am engaged, it may not be out of place for me to write also, representing the urgency of the circumstances. As you know, Miss Knight, who has been in charge of the Girls' Department as well as the Infant Department, leaves us in April, and there is no one to take her place. Miss Martin is engaged in educational work, taking certain special subjects, but not holding herself responsible for any separate section. She is, as you are aware, an honorary worker, and so has some right of choice; and, as a matter of fact, she is in her sphere where she can be of service, whereas that would not be the case if she were placed in a position of responsibility, with young people requiring alert, firm, and steady discipline. Miss Fleming is engaged in medical work, and Miss Lambert wholly in the Educational Department. When Miss Knight leaves, Miss Lambert only will be at the girls' side. At present she has a school day which begins at 6 a.m., ending at 12 noon, and side class work connected with it occupying all the rest of her time till 9 at night, so that it is quite impossible for her to undertake any part of Miss Knight's duty. It may be difficult for you to understand our pressure, but I can assure you it is a reality, and that, as

we are at present situated, every one of us has as much as we possibly can set our faces to. We simply cannot do without Miss Lambert in the Normal School. She is there in a sphere where she is splendidly effective, and to remove her from it, even if another could be found for that work, would be a great mistake in the opinion of every one of us who have seen her success. Now, Miss Fleming leaves for home in the early autumn, and what I have proposed in the *Senatus* is that an attempt be made to find a person suitable for filling both the spheres, and so getting over the salary difficulty.

#### QUALIFICATIONS.

Miss Knight has accomplished much of what she was to aim at in the Infant Department—you will remember we asked for only temporary help there—and now that part can be carried on by the native certificated teacher she has had under her charge. The medical work, if rightly organised, is not so heavy yet as to require all the time of an efficient worker, and native help ought to be at once trained so as to place the nursing upon a right basis. What I feel is that just now there is an attractive sphere for a high type of woman worker, which I believe can be found, who has had a *full* training as a hospital nurse—in a *proper hospital* I mean—and who as a sister has had the oversight of the work of others. Such a woman would be able to do all that is required in connection with the Girls' Department and the Hospital work, and she would be satisfied, I believe, with the promising future of the situation if it were all clearly put before her. She should know that at present there is no hospital to speak of and no trained native nurses, that the development of that side would be in her hands, that it would grow to what she could make of it, that by developing the native agency she could immensely multiply her power, and that the Girls' Department would at first form her basis; but as her work grew she would be relieved from it, as a department, when the time had come for her to enter upon her regular hospital work. There is a big sphere there, as you see, and the bigness of it and its difficulty would be the attraction to the right sort of woman. This kind of worker, I believe, can be found, and that, so as to be here to take up duty, when the next session begins in June.

The importance of the work among the girls does not need to be emphasized; but it is right to point out that Miss Knight has not been long enough in the work to get it fairly set in swing, and much of what has proved the most difficult problem here remains still to be solved.

## No. 19.—Rev. DONALD FRASER.

HORA, BRITISH CENTRAL AFRICA,  
21st January, 1903.

Rev. DONALD FRASER writes :—I promised to write about one or two other points by next mail. You ask me about the division of parishes here. My idea was that, instead of asking people to support a boy (for a boy often is disappointing, and if he is a good boy you cannot say much about him), we should ask people to support a school—that is, take over a district. A great many people at home offered to do so when I was speaking in the churches.

The cost of a school I put as from £5 to £10, some smaller ones at £3. A senior teacher might get, say, 6/ a month for eight months = £2 8s. He might have two or three junior teachers under him whose salaries would be, say, 3s. and 1s. 6d. a month; give, say, 6s. a month for these three = £2 8s. a year, *i.e.*, £4 16s. Some would cost a bit less, some more; but £5 is a good average, for we have fees and Sabbath collections above that. But when you come to some of the larger schools the cost is far greater. An Institution teacher, for example, will have from 14s. to 19s a month, or more; and he will have a much larger staff under him £10 a year would not pay, probably, all the cost of his school.

A school is usually built in the centre of a group of villages, and this group, or parish, would perhaps extend over ten to fifteen square miles, and include a population of from 300 to 2000. When a church or individual takes over a school, I am able to tell of any interesting movement in their parish and school—the number of pupils, catechumens, church members, &c

Could the circulation of the *Aurora* be increased? Subscribers might be asked to take copies. But just tell us where we err in the editing of it. I send a copy to all the supporters of our parishes.

## No. 20.—Dr. AGNES FRASER.

KAKOMA, BRITISH CENTRAL AFRICA,  
*January, 1903.*

Dr. AGNES FRASER writes:—While I am writing I may as well refer to another medical matter about which you seem to be feeling a little dubious, viz., the suitability of Kakoma as a site for a European station.

I wont attempt to combat your impression that my husband's enthusiasm may lead him occasionally to neglect other considerations, but, in my own defence, let me assure you I have all the caution of a medical man, and if there is one thing I value above all others it is health. So you must remember that his enthusiasm has now a very efficient drag upon it. I think you must admit what I claim if you consider that he has now been twenty-one months in the country and has never been in bed for twenty-four hours with fever, especially if you compare that with his last term's record. I was as much opposed to the idea of moving as anyone when he first broached the matter seriously, for I felt very loth to quit Hora; but when I came to see the place I had to admit that there seemed no reason why it should not prove a perfectly suitable spot. The water is good as African water goes, and though it has not the bracing air of Hora, we are able, on the other hand, to choose as much ground as we want, and consequently to keep villages, and with them much of the risk of malarial infection, at a safe distance. Of the suitability of this place as a centre for work there is no question, and a great point to me in its favour is that the land seems to promise very well for the growing of fruit and vegetables, a health point of no slight importance.

We have put a pretty severe test upon the place—coming here at the close of the busy season, and living for two months at the beginning of the rainy season in the comparative discomfort of camp life before we got our present cottage ready to fit into, and this while the wood was still unthinned, which, of course, makes it much closer than it will be subsequently, when we shall also have the advantage of a two-storied house, I hope. All this time we have kept well, I entirely escaping the bout of fever which I had at the close of the dry season on the previous year.

I am now undergoing my first long term of solitude, for my husband went off a few days ago to have a week-end with the teachers at Hora before sending them out to begin this term's work. Before he returns he hopes to visit about half the schools of his district, and have meetings in several centres, so that I do

not expect to see him again for more than a month, unless I get tired of solitary bliss and go off to join him.

Later we propose to visit Marambo and the rest of the schools, so that after the Council meets we expect to have a spell without visiting.

**No. 27.—DRAFT MINUTES OF NORTH LIVINGSTONIA  
PRESBYTERY.**

At Ekwendeni, the twenty-second day of October, 1902, the North Livingstonia Presbytery of the Presbyterian Church of Central Africa met and was constituted with devotional exercises.

**SEDERUNT.**—Rev. R. Laws, D.D., Moderator; Rev. Messrs. A. Dewar, Dr. Elmslie, and D. Fraser, Ministers; with Robert Mandala, Thomas Mhoni, and Amon Jere, Elders.

The Minutes of last meeting of Presbytery were read.

The Rev. Donald Fraser, Hora, was elected Moderator of Presbytery for the year.

The Rev. Alexander Dewar, Karonga, was elected Clerk of Presbytery.

It was intimated that a commission had been received from the Livingstonia Institution appointing Charles Domingo, ruling elder, to represent it in Presbytery for the usual term.

A petition was presented from Bandawe Kirk-Session asking that an Interim Moderator be appointed for that Congregation.

The Presbytery appointed Rev. Dr. Elmslie Interim Moderator of the Bandawe Congregation.

It was agreed that steps be taken by the Bandawe Session to ordain Mr. R. M'Minn to the eldership.

The exit examination of two students who have finished their Theological Course was appointed to be held on 3rd December next and following day.

It was decided that Charles Domingo be taken on trial for license by Presbytery at its next meeting; subjects of examination to be fixed by the teachers at the Institution and by the Clerk of Presbytery. The examination, included in which is a sermon to be delivered by the candidate in native or English, to be in native or English, or both.

Presbytery resolved that a Certificate of Marriage be printed in English, with a translation in the vernacular, according to the



Certificate approved of by H.M. Commissioner and the Chief Judicial Officer of British Central Africa.

Karonga Session asked the Presbytery to sanction divorce to Jessie Namulambya, whose husband, Peter Kasungu, had deserted her and taken other wives. The application was granted.

It was agreed that at the close of a Presbytery Meeting the Minutes of said meeting should be read and confirmed.

The next Meeting of Presbytery was appointed to be held at the Institution in May, 1903, at time of Council Meeting.

The meeting was closed with the benediction.

No. 22.—Dr. ROBERT LAWS.

*20th January, 1903.*

Dr. LAWS writes:—The Livingstonia Mission Committee has already in its hands, direct from herself, the resignation in May of Miss W. A. Knight's position here, in view of her approaching marriage with Dr. Boxer in June.

This circumstance, along with the furlough of Miss Fleming, and the convictions of Mr. Mackenzie as to his sphere of work, of which you already know, have led to Minute of Senatus now enclosed. To this I have to add a few notes. In the opinion of Mr. Henderson and Mr. Mackenzie, Miss Lambert is doing such useful work in her present classes that they think it would be a pity to make any change in her work. In view of the substantial development of the medical work which the new hospital will afford, and the question of Miss Fleming's being able to return or not, we have to face the contingency of perhaps her not being able to return, and also how best to meet this, and the needs of the girls. Hence the proposal that a nurse should be sought who has had training, not merely as a nurse, but as a sister in charge of and directing the work of others under her. One who knew the work of a hospital and also of district nursing would be the type, as often the nurse in a large hospital is apt to have too little regard to economy. Such an one, we hope, might be put in charge of the girls meantime (as well as having the nursing), but eventually, when the hospital is built, have her special work there, with Miss Fleming along with her, if she return, which she would like to do.

Were such a lady sent out the Senatus feel that the other male certificated teacher asked for to help in the work of the Institution might be done without.

## No. 23.—MINUTES OF LIVINGSTONIA SENATUS.

Extract from the Minutes of Meeting of the Senatus of the Livingstonia Missionary Institution, held at Livingstonia on the 19th January, 1903.

SEDERUNT.—Revs. J. Henderson, D. R. Mackenzie, and Laws.

*Inter alia*, Rev. Mr. Mackenzie read part of Rev. Mr. Daly's letter to him in reference to his desire to withdraw from the work of the Institution.

After long, earnest, and friendly discussion of the needs of the Institution, and the views of the members of the Senatus, during which Rev. Mr. Henderson intimated that he now saw his way to continuing in the work of the Institution after furlough, the following proposals were made :—

That Rev. Mr. Mackenzie still feels the sphere of work for which he is best fitted, and towards which he is most drawn, is that of a district mission. The Senatus look forward to such a new district station being opened to the west, and that Mr. Mackenzie's knowledge now gained of language and people would make him specially suitable for such.

That, in view of the needs of the Institution, Mr. Mackenzie should go home in October, 1903, on the distinct understanding that should no district be undertaken he will be free from the obligation of returning to Livingstonia, except as fulfilling the following :—

That meantime, and with Mr. Mackenzie's help on his return, the Livingstonia Committee should look out for a new ordained man to come out to take his place in the Institution, and that such should be ready to come out with Rev. Mr. Mackenzie on his return, leaving in the autumn of 1904. That after his return, the furloughs of Rev. Mr. Henderson and Miss Lambert being due, Mr. Mackenzie agrees to take Mr. Henderson's place in the Institution, along with the new man, till Mr. Henderson returns from furlough, and meantime, by native work, the sphere to the west should be developed in view of Mr. Mackenzie taking up work there.

Miss Fleming has intimated to Dr. Laws her desire to return after furlough, if physically able to do so. Her furlough is due in August, but she would remain till the end of the session if desired. In view of Miss Knight's resignation, and Miss Fleming's furlough, and the possibility of the state of her health

not permitting her to return, it was decided that a lady should be asked for with a thorough training in nursing work, and also capable of taking charge of the girls meantime.

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No. 24.—Dr. ROBERT LAWS.

*27th February, 1903.*

Dr. LAWS writes:—I expected by this mail to have been able to send you our completed accounts, but some accounts I expected to receive by last steamer have not come to hand, and I am sorry I am unable to do so.

I enclose the remaining reports, and you will be able now to submit them to the editorial criticism and emendations you may see them to require. I think you can see from them that a good deal of steady, hard, honest work has been passed through hand, and that in all our departments the education and training of the young people has been telling.

Mr. Moffat has done well in the closing sentences of his report to call attention to the change gradually coming over some—indeed, many—of those who have been continually connected with us for years. Though not in quite the same way, the yearly workers engaged in the other departments show similar advancement, and it says a great deal for the change that has come over the people that so many of them come to us for the long spells of work they now undertake.

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No. 25.—Mr. JAMES D. MELDRUM.

LIVINGSTONIA INSTITUTION,  
*6th March, 1903.*

Mr. JAMES D. MELDRUM writes:—As there are still a few minutes left before going off to bed, it struck me that I ought to write you, as it is just two years to-day since I left home to take up the work here; and as the beginning of a new year had always a great interest to me, especially during my apprenticeship, I have always marked that time as very suitable to review what has gone past, and to learn from failures what to do in the future.

LOOKING BACK.

Looking back on the last two years, they have been to me

very enjoyable indeed, full of incidents and experiences which impress one in a new sphere of work, and that with entirely different companions. I am not so sure if the report of the work done in the department is so satisfactory if we compare the number of workmen and the amount of work done with home accounts. We are very far back, but there is certainly a noticeable improvement all round, which is greatly due to the advancement of the natives themselves, and also to the fact that each department is divided up into branches, and thereby better supervision obtained.

#### AWAKENING OF THE AFRICAN.

At the present time the British Central African is only awakening to know what he can do, and what he must do if Central Africa hopes to rise from the position that it holds, for, with the spread of Christianity and civilization, the idea of the beast of burden is gradually giving place to a desire for higher things in every direction.

God has been working great things for us in past years, although little progress was noticeable to those who spent their life and energy in trying to open up the way; but, now that an opening has been made, greater and better things may be expected in the future. There is much yet to be done, more perhaps than I, practically a new comer, can imagine, and much help is needed before the African can be left to manage and conduct his own affairs. Let us hope and pray that this also shall be forthcoming for the work that lies before us, as it has been in the past.

#### DELAY OF GOODS.

During the latter part of last year, and all this year, the Carpentry Department has been greatly hampered owing to the delay of goods somewhere on the way out. When we remember that it is a year all but a few days since orders left here, and also the fact of a two months' journey either from or to this place, one cannot but express disappointment. The season will soon be finished for cutting up our trees with the circular saws owing to lack of water, and although we have tried to impress this upon our friends, the African Lakes Corporation, still the arrival of our saws can only be conjectured. The packing also of many of the boxes is simply out of the question.

My health has been exceptionally good since I came here, and it is to be hoped that the same health and strength will be given me during my whole stay here.

Mr. Thomson joins with me in best wishes.

No. 26.—Rev. DONALD FRASER.

LOUDON, *via* BANDAWA, B.C.A.,  
17th March, 1903.

Rev. DONALD FRASER writes:—

NAME OF NEW STATION.

First of all you will notice that we have adopted the new name for our station. We shall pray and work that it may be often in the Book of Life recording that this one and that one was born there, and that the name of Loudon may be honoured through this and coming generations for light and healing that spread from its buildings.

THE NEW HOSPITAL.

I seem to have anticipated all the questions of your letter of December 13 by mine of January 6, and I need not add much. I do not at all desire to be paralyzed by too large a gift for a hospital alone. A hospital ought to be built by the people themselves, or they will lack a feeling of responsibility for it, and it ought very largely to be supported by them. A very large hospital could be filled, but it could only be used by increasing considerably the medical and nursing staff of this station. Your Committee does not say what they propose to do in that line. Do you fancy that as a human being I would recommend or allow such a vast addition to the work of my wife? Where do I come in if she is to work a big hospital? But a very big hospital could be built and furnished for much less than £500. My brother has sent me out plans for houses here, and one very suitable one for a hospital. The larger of his two designs could be built for a little more than £100; that is not including European time, as I shall probably superintend the building myself. I shall ask him to call on you and let you see what he has planned. I cabled to him to send out working plans, so that we might see what is involved in the sketches sent. But it is our ambition to make the people feel that the hospital is theirs, and that they have to aim at maintaining it. Of course, as I pointed out in my January letter, some things will be supplied by European money. But I would rather that the hospital be not projected on a European scale, and so make the native responsibility impossible.

CHURCH AND HOUSE.

My brother has also sent me a sketch of a large church, with expansive powers, which would suit our ordinary congregation and the frequent great gatherings. This will involve a large offering by the natives, but I hope that we may be able to attain to it.

It is quite impossible for us to send you estimates of the costs of buildings, because we have yet no working plans, and even with these the prices of doing things would vary very much. But if the Committee would say, We give you so much with which to build, then we would limit our operations and elaborations by the amount available. Dr. Laws has just written to me to say that he fears the type of house I propose may cost more than £700. But he is now working at accounts and is not sure. This cost, however, reckons the very high item of European time. But if Council and Committee sanction this site I shall at once set about preparing material so as to reduce the European time of an artisan to a minimum.

#### THE STORE.

My store promises well. Last year, as we were only experimenting, we bought at the dearest market, viz., the Bandawe store of the African Lakes Corporation, but were able to clear enough to build this little station, with a brick house, and make a road from Hora. This year we ought to clear £150 if all goes well, and that can be paid into Station Building Account, or whatever you prefer. But I would prefer to discuss this when we actually have made a profit.

The brick house we built here with store money is so placed that if this site is chosen it will fit as one of the permanent houses of the station; but, in what we and those who have been here think the *unlikely* event of this site being rejected, it may serve as a school for the villages here.

#### THE HINTERLAND.

You must not think that I propose the building of this station with a light mind. The prospect of what lies before us in organizing and doing this huge bit of labour, in addition to our church and school work, is sometimes a little awful. But what is hardest for me is the idea that money and time are to be spent on bricks and mortar while we are not a step further on in our possession of the Hinterland.

It is true that already by our residence here we have begun to tap a great untouched field. The increase of our schools will show that. But it is hard to think of these years of building, at the Institution, and at each of our stations, while the tribes beyond are unreached. The best news I could have from the Committee would be a command to be content with simpler houses here and open a new station far west with the money we would spend here.

#### RESPONSIBILITY OF THE COMMITTEE.

I hope you have read carefully a little article I wrote for the *Aurora* on the natives as missionaries, for I wanted to make

plain there what we may expect from Institution boys in the way of extension. *If we are not to open new stations until Institution boys can go and do it themselves then our opportunity will have gone for ever.* And, as the most loyal supporter of the whole Institution idea, I would urge that the Committee should feel their responsibility for the whole of that part of Central Africa to which West Nyasa is the key; and while many men and much money are being spent on making a noble Institution, we must take care that we are not like those who would prepare great irrigation works, but when they are ready find that the land which they would enrich has passed into other hands. It is one thing to say that some thousands have been given for electric plant, but what about the men and thought that have been and shall be always absorbed by these? It is one thing to say that money has been given to build a station, but what about the diverting of the labour and thought of the missionary who has to build from the channels in which these ought to run? What I mean is that we are not doing our work with true Christian statesmanship if we allow each gift that comes to absorb effort till it is used. It may be necessary to say we have money for this and that; but hold, there is other work to be done, for which money may have to be raised, but that work must not be overlooked. Gifts, and specified gifts, must not shape our policy, but we may have to guide the givers, or let their money lie until that which is first has been done

#### WHAT IS THE COMMITTEE'S POLICY.

In the process of our development what are to be our stages? The Institution calls for more men and money, a station calls for the same, the Hinterland is unoccupied. But have you a policy by which one need is evidently first? A doctor, an ordained man, and an artisan offer; which do you feel is most necessary? A teacher is called for, so is a linguist to translate the Bible; which need is first? A gift for some fine machinery is given to the Institution, but may it not be a curse to us to accept it? On what lines are you developing the Institution industrially? Is it to raise the self-reliance and independence of the native, so that he may himself be master of his own trade, or to prepare him to be the serf of the white man, *i.e.*, to be dependent on the white man for his trade. Sometimes we wish that the broad lines of your policy were drawn out in black and white, so that there might be no deviation. These instructions which the C.M.S. sometimes elaborately constructed for the use of their missionaries must have saved them from waste. And I think that if the grand objects and methods towards which we have to strive were plainly laid down we should not feel as if sometimes we were striking out blindly on the first path we meet.

## Gifts From Heathen Sources.

A QUESTION has arisen between the Executive Committee of Foreign Missions and the Mid-China Mission which will doubtless be of interest to the readers of THE MISSIONARY. Some time ago some of the wealthy Chinese in the city of Soochow placed in Dr. Wilkinson's hands a donation to be used in helping to provide accommodations at the Elizabeth Blake Hospital for the treatment of probably curable cases of acute mania. Some members of the Mid-China Mission objected to the receiving and using of money from heathen sources for the extension of mission work. The mission being unable to reach a satisfactory decision of the question, referred it to the Executive Committee, with the request that it would lay down some general principle covering the case. In response to this request, the Committee, at its meeting in March, 1903, adopted the following:

"With reference to the general principle of receiving gifts to our mission work offered by those who do not profess to be Christians, the Committee cannot see any more violation of the Scriptures or of the principles of common sense in receiving them from unbelieving men and women in Christian lands. The only question in such cases should be whether the donation is made freely without solicitation and without any such restrictions, expressed or implied, as would take away from the mission the right to make use of it as it might think best."

This deliverance did not satisfy the Mid-China Mission, and a committee of the mission was appointed to consider the question and report to the mission meeting during the month of September. This committee presented the following report, which was adopted by a vote of eight to four:

"In the conduct of mission work there is an exchange of money between nonbelievers and missionaries which cannot properly be construed as direct contributions to the work of the church. Among these we would enumerate:

(1) Funds received as medical fees, school tuition, etc., being given for value received, are in the nature of a business transaction, and should be regarded as such.

(2) Acts of hospitality and tokens of kindness of heart, such as Paul received at Melita, and as a prisoner on the way to Rome, are current among all peoples, and cannot necessarily be regarded as offerings to the treasury of the Lord.

(3) Gifts of gratitude, or gifts rendered under a sense of obligation of any sort, are in their nature personal. When such gifts are accepted to be turned into the mission treasury, it should be only on the personal responsibility of the recipient. The attitude of Elisha to the proffered gifts of Naaman, the Syrian, admonishes us, however, that the utmost prudence should be used in the acceptance of such gifts.

(4) Circumstances may arise in which missionaries for urgent reasons may become trustees in administering the funds of those who are in no way connected with the church. Such funds are separate and distinct from the consecrated offerings of God's people.

(5) The church may receive certain benefits from the State, such as protection, repair of loss of property or release from taxation of property. Such benefits conferred by the State, of which there are instances in Scripture, are nowhere made a warrant or a precedent for the receiving of indiscriminate offerings from individuals.

(6) Offerings are sometimes made which are not accompanied by an open or avowed profession of faith, but which may be acceptable, as were the alms of Cornelius and of Joseph of Arimethea, and of the woman who anointed Jesus' feet whose very offerings were the first evidences of a believing heart.

(7) Even gifts by persons professing Christianity are sometimes to be positively refused because actually harmful. The church according to her knowledge must be the guardian of the treasury of the Lord.

Having made these distinctions so as to avoid misinterpretation and misunderstanding of our position, we report that having examined the question from both its Scriptural



and its practical aspect, we are convinced that it is neither Scriptural nor wise to apply to the extension of mission work money which has been received from heathen sources.

The General Assembly of 1847 declared, "The contribution of almsgiving and offerings to the service of God is in its habit a Christian grace, and in its exercises an element of worship. This is the doctrine of the Scriptures, the doctrine of our standards, and we rejoice to say, is becoming the practice of the church."

To this doctrine of giving, thus clearly enunciated, our own church has borne a faithful testimony during all the years of her history; and therefore a double obligation is laid upon us, who are laying the foundation of a new church on heathen soil, to perpetuate with no less fidelity their witness to the truth.

Giving being an evidence of faith, and an act of worship, it can but be conversely true that to encourage giving to God's treasury on the part of those who do not acknowledge our Lord as a personal Saviour, is to emphasize works apart from faith; and will result not only in harm to the giver, but to the Church also, and is bound to bring into the treasury of the Lord money that has not through the faith of the giver been consecrated to his service. We earnestly recommend that the mission announce and urge the importance of the principle above stated, namely, that it is neither Scriptural nor wise to apply to the extension of mission work money which has been received from heathen sources."

This action of the Mission was referred, along with other matters connected with the Elizabeth Blake Hospital, to a subcommittee of the Executive Committee, which presented at the meeting held on the 10th of November the following report, which was unanimously adopted:

"As to the question of receiving and using money contributed by heathen for hospital and other mission work, the Committee, after carefully considering the action of the Mid-China Mission on the subject, sees no reason for receding from the general position taken at its meeting in March, 1903. Any solicitation of money from heathen sources, either by direct or indirect methods, is to be discouraged as harmful and unwise. But where money is gratuitously offered for the prosecution of our good work, with no misconception as to the purposes for which it will be used, and with no compromising restrictions as to its use, we see no impropriety in accepting it. Such gifts

may not be prompted by the highest motives, but it is not for us to pass judgment on the motives of men. 'Who art thou that judgest another man's servant; to his own Master he standeth or falleth.' It is true that giving in its highest exercises is an act of worship, and is only possible for the renewed nature; but the unregenerate are not on that account to be debarred from a participation in it, although imperfect and lame. Through this means they may be led by the Spirit of all grace to something higher and better. Singing hymns of praise is an act of worship, possible only to the renewed nature, but we do not refuse hymn books to the unregenerate in our worshiping assemblies, nor forbid them to sing. Prayer is worship, and none but the regenerate can truly pray; but we do not discourage men from praying until they give evidence of a new birth. This seems in harmony with the Spirit of our Master, who did not break the bruised reed nor quench the smoking flax. But giving to the necessity of others is not only an act of worship. It is a universal religious duty. The Scriptures exhort all to do good and communicate. The example of the good Samaritan was commanded to one who was not a disciple. If a heathen assays to do something in the line of this duty, is it right to discourage him? May not this step in the direction of 'doing the will of God,' though taken in much blindness, be used for leading him into a true knowledge of the doctrine? The alms of Cornelius came up before God as a memorial while he was yet ignorant of salvation through Christ. It was no mean introduction that the Jews gave of another Roman to the Master when they said of him: 'He loveth our nation and hath built us a Synagogue.'"



HOTEL ARIMA, JAPAN.

1904 April, 1904.

# Correspondence

## Mission Finance

SIR:—Permit me to thank J. H. M. for his opportune article on the Finance question. He has faced the question and given us a straight word. Would that every Hindi and Urdu Christian paper would print the gist of it.

The missionary who goes in for big pays for religious or mission work is wronging the Indian church of the future, and putting the day of its birth, nay of its conception, farther and farther away.

A principal of a Christian College not long ago said he could get Hindoo professors at much less rates than Christian natives of equal ability.

The missionary question and the native question while related are quite distinct. Even in Christian communities where members enjoy big enough salaries to support amply their native pastor, no more is made because of the foreign support, and in consequence their lives are lived at a low level.

The want of India is not a fresh accession of foreign missionaries, there are enough of them if but the native Christians had spiritual grit and a love for their Lord which would go out to souls. "One can serve Christ anywhere," was the false excuse given by a Christian who had refused a post because a servant's travelling allowance and intermediate fare were not given him along with other things; and his education had *all been at the cost of mission funds.*

We believe that if missionaries who have the training of the young both disciplined and instilled a high ideal into the young, there were hope. But the spirit of independence is not indigenous to India. Are we not doing too much already for their worldly advancement?"

Are we praying for the day when no foreign missionary will be required in India, and is all our working permeated by the ideal of fitting our native brethren for that day? For come it must.

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# THE KOREA FIELD.

SEOUL, KOREA, NOVEMBER, 1904.

THIS should be the November number to accord with our pledge of a quarterly issue; but it is really in December that we are putting it to press. The delay is due to our wish to present as full a report as possible of the Conference in September and the fact that we failed until now to obtain copies of all the papers there read. To our own estimate of the value of these papers this double number is a testimony. We are printing extra copies of the number, and we hope it may attain wide circulation among those who are working and praying for the Kingdom fully to come in Korea.

## THE CONFERENCE

took place upon September 22nd., the twentieth anniversary of the day on which Dr. H. N. Allen, now the United States Minister to this court, entered Seoul as a medical missionary, the first resident Protestant missionary to Korea. Morning, afternoon, and evening sessions were held, the sessions during the day being presided over by Dr. Underwood, the senior member of the Presbyterian Mission, North, who joined Dr. Allen in his work in the spring of 1885, and the evening session by Dr. Scranton, the senior member and superintendent of the Methodist Mission, who reached Korea at about the same time as Dr. Underwood.

The morning devotional service, from 8:30 to 9 o'clock, was conducted by Dr. Hardie. At its close a paper was read by Dr. S. A. Moffett on

## POLICY AND METHODS IN EVANGELIZATION OF KOREA.

It constituted a masterly summary of its topic, clearly outlining the methods of work which time has developed in this land. It is matter for great regret that

the length of the paper precludes our printing it in full. Some of the most noteworthy passages are these:—

Taking precedence of and more important than any mere policy or methods are the basal principles or convictions which underlie the work of Evangelization and from which it obtains its vitality. To Dr. Herrick Johnson I shall ever be grateful for the expression, "A vivid and abiding sense of the Divine reality of the Gospel message." The reality of sin, of its exceeding sinfulness and the awfulness of its punishment, the wrath of God; the reality of repentance and the absolute remission of sin to the truly penitent; the reality of the regenerating work of the Holy Spirit, of faith in Christ as the one and only way of salvation—the supernatural, divine reality of this message vividly and abidingly grasped as a profound conviction that this Gospel is the power of God unto salvation and that God is able and willing to save any and all who come unto Him, is pre-eminently the *sine qua non* for the missionary in order to affect profoundly any people for their salvation—for Evangelization.

I would place therefore—

FIRST—The cultivation and conservation of this conviction, for upon this Satan makes his chief attack. I am deeply convinced that our greatest need in the Evangelization of Korea is unquestioning reliance upon the Gospel itself, the Word of God, in its principal teachings of sin and salvation; a belief that when God ordained that by the foolishness of preaching men were to be saved, He ordained that which in His infinite wisdom He knew to be the best agency for the redemption of man. What will militate most against the Evangelization of Korea will be a lack of faith in the power of the Gospel itself, a belief (not acknow-

ledged nor consciously held, but nevertheless real) that there must be something used as a bait to bring people under the power of the Gospel.

SECOND—The determination to make it the one chief interest, the all-absorbing task of one's life to preach the Gospel. Nothing should come in to prevent a close, intimate, loving contact with the people, a sympathetic entrance into their inner life, their ways of thinking, their weaknesses, prejudices, preferences, their trials and sorrows and spiritual struggles—a real love and sympathy for them. Dominated by a sense of the supreme importance of our message to this people, we shall in daily contact inevitably give the impression that we ourselves believe there is nought of really great import to them but the truths of sin and salvation and that practically we have no other interest and nought else of real interest. We will talk, walk, eat, sleep, and think the Gospel all day and every day in natural, informal contact with any one and every one until the conviction is forced upon others that we believe this to be the supreme interest of life.

THIRD—The conviction that the spiritual advantages of Christianity are pre-eminently *the* advantages, the value of the Gospel message. Salvation from sin, not mere moral reformation, is the essence of the Gospel message. Civilization is not Christianity. Western ideas, customs, and inventions are not an essential part of Christianity. Our commission is to introduce spiritual Christianity, not western civilization. Education is not regeneration. I quote Mr. Speer:—"Let us not confuse evangelization with the accessory and necessary results of evangelization, which flow from it. Missions are powerful to transform the face of society because they ignore the face of society and deal with it at the heart."

FOURTH—A strong faith, a victorious, enthusiastic faith in God and His message—a faith in the power of the Gospel itself to carry conviction to the heart of any man and to do for the heathen all that that it has done and now does for us. We need to believe and act upon the belief that it can transform character, lead to true repentance and hatred of sin, give strength to resist temptation and overcome sin, uphold in

a consistent Christian life, and comfort and sustain in the midst of persecution, trial, sorrow, and loss. I believe in enthusiasm—in enthusiastic faith. Our own lack of faith shuts out the power of God.

FIFTH—The missionary's own spiritual life—the missionary himself—is the great factor in Evangelization. His character, his attitude towards truth and life, determine very largely the place in evangelization which the church and those under his influence take and the influence they exert. We need to be men who will not compromise with sin, men who will set up the scriptural standard which God has set up and will not deviate one whit from that standard in their requirements.

I mention now a few methods adopted in our work in northern Korea which I believe to be the most important factors in its development.

FIRST—The wide-spread preaching of the Gospel message in its simplicity. There should be a perfectly frank, candid, natural avowal of one's mission and a presentation of the Gospel message to all, to every one with whom one can come in contact as the most natural subject of conversation and interest, aiming to make the Gospel known over as wide an extent of territory as can possibly be covered from some strategic point as the centre of operations. If the Gospel can be made the subject of conversation among the people by the wide-spread dissemination of tracts and the extended itineration of the missionary, a great point has been gained. The method adopted to secure this will differ largely according to the personal preference and the disposition of the missionary. Some will adopt the formal preaching to crowds upon the streets or in the market place or the opening of street chapels; but a method better adapted to the genius of the Korean people seems to me to be the constant, daily, natural and informal conversation with individuals and small groups of people in friendly inter course along the wayside, in the inns, on the street, in the shops, in the country village, anywhere and everywhere, with the invitation to visit you in your "sarang" for further conversation on this vital topic. The wide-spread informal dissemination

of the Gospel news will result in bringing to you visitors from a wide territory, while the "sarang" work will give opportunity for hand to hand, face to face, heart to heart dealing with individuals in a personal, earnest way with undisturbed, clear, and pertinent presentation of the claims of the Gospel, which has been most prolific in genuine conversions. In Korea, what takes place in your "sarang" is soon heralded far and wide and often what is said to an individual there will reach a far larger audience than what is proclaimed to a crowd on the street. I would emphasize the value of seeking to reach a wide extent of territory in the initial stages. In the early stages of the work the conversion of ten men from ten different sections will accomplish more than the conversion of ten men in one section only, for each one of these ten becomes the subject of conversation over a wide area and the Gospel news is thereby spread abroad to a far larger audience; instead of one group of Christians being formed, one may soon have ten places of worship each to be developed into a church.

SECOND—The use of the Bible. Emphasis should be placed upon the fact that your message is not yours, but the message of the living God, whose existence and the inspiration of whose Word are facts to be proclaimed, not propositions to be proved. Rest your authority upon the Scriptures, the authoritative Word of God, which claims man's obedience. Get men to read it, read it to them, and make it known as God's message which speaks for itself and needs no apology. By far the most efficient means for the evangelization of men is the Bible itself, and our effort should be to get it into the hands of men, to arouse in them a desire to read it, to constantly appeal to it as the source of our authoritative message and as containing God's own message to men for their welfare and happiness, and as being of inestimable importance to them. I believe in the use of tracts, but primarily as a means to explaining the Scriptures and to lead to a study of the Scriptures. To this end I should advocate the use of such tracts as "The Nevius Catechism," "Discourse on Salvation," "The Two Friends," "The Guide to Heaven," and Mrs. Jones's

most helpful Primer for those who cannot yet read the Korean character. These however are powerful because they are a simple presentation of fundamental Scripture truths and turn the attention of the people to the Bible itself.

THIRD—The catechumenate. Particularly in the initial stages of work and for the conservation of the results of one's preaching and teaching, I look upon the public reception of catechumens as one of the most effective methods and one of far-reaching influence. Just as soon as a man gives evidence of a knowledge of sin, of a desire to worship God, and of an acceptance of Christ as his Savior from sin, he should be encouraged to make a public confession of sin, of faith in Christ, and of his intention to lead a Christian life. The object of it is three-fold; first, it assists a man to reach a decision, and the very decision is a means of strengthening him, helping him to cut loose from his past life and ideas by holding before him a definite step to be taken; second, it is a formal recognition of his desire to be a Christian and an enrolling of him in a class for instruction, so that he becomes connected with the church in a way that necessitates some provision for his systematic instruction and oversight; third, it is a means of witness-bearing to others, and puts him in the position of at once making known to others the fact that he has identified himself with Christianity. Reception into the catechumenate is an extension of the hand of Christian fellowship, encouraging one in his first formed intentions to renounce heathenism and accept Christ. I look upon it as more particularly valuable as an agency in the early stages of work, furnishing a means of recognition and organization of first converts before the church, with its baptized membership and fuller organization, becomes the more prominent exponent of Christianity. The more systematic and thorough the Bible instruction of the catechumenate, the more valuable will this factor prove in Evangelization.

FOURTH—The infusion of an enthusiastic evangelistic spirit into the first converts and continuously into the whole church. The importance of this can scarcely be exaggerated and it is

worth our while to plan wisely to develop this and to avoid the development of the opposite spirit of servile mercenary motives develop apparent evangelistic zeal. For this reason the employment of men and women to preach in the early stages of work, and the use of much money in initiating work of any kind is to be deprecated; for thereby people are attracted by an unintentional appeal to mercenary motives to make profession of Christianity. The inculcation and development of an overwhelming desire to make known to others the message of salvation which brings peace and joy with the sense of forgiveness and reconciliation with God, simply from an experience of the same in one's own heart, will do more than any other one thing for the widespread Evangelization of Korea. When this spirit of voluntary, joyful, enthusiastic propagation of the truth has become characteristic of the early converts and the church, the employment of men proportionately with the development of the church will not be a hindrance but a help to evangelization. I am satisfied however that this spirit can be secured only through the deep convictions of the missionary, working out in his own life this same enthusiastic evangelistic spirit, so that by example, rather than by exhortation, he infuses this spirit into the first converts who come into closest contact with him, reading and knowing his inner real self most clearly. Real enthusiasm begets enthusiasm; conviction begets conviction. A man all on fire with and dominated by this spirit is a tremendous power, and the cumulative force of a whole church of such men is more irresistible than an avalanche. A church constantly at work seeking to convert men—peddlers carrying books and preaching as they sell their wares, merchants and inn-keepers talking to customers and guests, travellers along the roads and on the ferries telling of Jesus and His salvation, women going to the fields, drawing water at the well, washing clothes at the brooks, or visiting in heathen homes, all talking of the Gospel and what it has done for them—is a method of evangelization than which none is more powerful. To Yi Yeng En—now with the Lord—I ascribe the greatest

influence in the development of this spirit in our northern work. He never allowed a man to pass the examination for admission to the catechuminate or the church without impressing upon him this as his first duty and privilege as a Christian. From him came the practice of questioning the advisability of admitting to the church any one who had not first made known to his family and neighbors what great things the Lord had done for him. I do not hesitate to place this as the foremost factor in the wide spread development of our work in northern Korea.

FIFTH—Bible Study Training Classes. For the development of the church as the great evangelistic agency I know of nothing, aside from the Sabbath services for Bible study and worship, more perfectly adapted to the conditions in Korea than the system of Bible study training classes which has already become such a factor in our work. They are adapted to the genius of the Korean people and fit in admirably with their methods of life and study. As explanatory of these classes I quote from an article prepared by Mr. Hunt of Pyeng Yang:—"The education of the whole church, all its membership, young and old, literate and illiterate, is being undertaken systematically and largely by training classes in which the text book is the Bible. Some of these are representative in character, the attendance coming from every part of the field; others are local, meant only for the members of a particular group. Sometimes these classes are taught entirely by the missionaries or by the missionary and several helpers, but more often by the helper alone. Bible study is the object of the class, but prayer, conferences, and practical evangelistic effort are prominent parts of the work. The Christians have learned that it is only right to put aside their occupations for several weeks each year for the special study of the Word of God. This method is honoring to God's Word and teaches all the authority of God in their lives. His Word, rather than that of the helper or the missionary, early becomes the Christian's rule of faith and practice." To this I will add that these classes cannot be begun too soon, for in their essential features they are applicable alike to

enquirers and catechumens, church members, leaders, helpers, evangelists, and the ministry itself, to women and children, as well as to men, the ignorant, even those unable to read, as well as to the educated scholars. The whole church is made to feel the result of these classes, and from them the men go forth with an enthusiasm and an evangelistic zeal coupled with a knowledge of the Scriptures which enables them to become intelligent as well as zealous heralds of the Gospel message.

SIXTH—The development of trained helpers, evangelists, and ministers. This is an integral part of evangelistic work. Here is specifically the province of mission educational work, which I believe should be a development from within the church, a result of and indissolubly connected with the evangelistic work; it in turn becoming one of the powerful factors in producing a geometrically progressive advance in evangelization. The foreign missionary is the important agency in the initial stages of evangelization for the foundation and establishment of the church, but the native church itself must become the agency for the complete evangelization of the nation, and from the church should come the institutions and the men which are to be the permanent factors. In the development of these leaders we need to provide for the training of two classes of men. In Korea, for years to come, the bulk of the work of leading the church must be done by men who show gifts for such work but who cannot be given the thorough preparation for the ministry which is the result of a common and high school, a collegiate and seminary education. We want and must have some such men, but all experience shows that the number of such men is never equal to the demand. We must make provision for this systematic and thorough theological instruction for the training of a ministry, but we must also in the mean time and for years to come depend even more largely upon a class of men taken from among the more mature Christians, who can be taken through a course of instruction less absorbing of time and not too exhaustive of the mental or physical strength of the men.

In discussing Dr. Moffett's paper, Dr.

Scranton spoke of "tact." "Many fine men have no tact. It is a necessity on the mission field. It is not always the simple proclamation of the Gospel, but sometimes the manner and the way in which it is proclaimed."

Mr. Junkin said "New missionaries have the idea of teaching great bodies of people. Dr. Moffett brought out that we should strike for the individual. Korea is a country of villages. This seems easy, but is it? The temptation is, when a man comes to see us, to ask how we can get rid of him. If we could get to the point, when we come in contact with a Korean, of asking, 'How can I best reach this man?' the Gospel would go forward."

Mr. Adams said "we too often put up gratuitous barriers between us and the people. Too often we are inclined to hold in contempt the Korean point of view, especially in regard to our social relations. In the south the people are often more conservative than in the north. When we first went into Taiku we were very careful to conform to their customs and proprieties in every way possible, and hence we now enjoy the respect of all, many of whom do not even profess Christianity."

Dr. Underwood said "have faith in the old, old Bible and its power among the Koreans. We are apt to think that we ought to give to callers a big lot of tracts and a small stock of Bibles. There is a power in the Bible. A palace commissioner in the city is condemned to banishment. His nephew takes him a New Testament, with 'when your are away, you would like to read this.' The man goes away an exile to a lonely island, and he reads it simply because of his loneliness. He interests others. They go to Sorai to ask for a teacher and purchase books. There is no teacher to go. They say, 'why purchase books without a teacher?' 'Oh,' replies Mr. Saw, 'there is something peculiar in these books; they teach themselves.' They buy the books, go away, and today there is a church in that place.

Another man comes to see Dr. Heron. He misses him and sees me. When going away he wishes to show some appreciation to me and thinks that it would be a 'taichup' if he purchases a

few copies of these books I have been talking about. He did not care a snap about Christianity, but he purchased them, took them home, and put them away. Three years after that, a man comes to his house with a pack of medicines, and sees the books. 'What is that?' he says. 'Oh, a lot of foreign rubbish.' The man takes them home and reads them. His life is changed without seeing anybody else or reading any other books, and a church was established in Kok San. They read, 'Believe and receive the washing rite' (as they called it). What was it? They did not know. Was that absolutely essential to salvation? After talking it over among themselves, five of them went to their homes and washed themselves in the name of the Father, the Son and the Holy Ghost. There was power in the Word.'

Dr. Grierson's paper followed, upon

THE PLACE OF PHILANTHROPIC  
AGENCIES IN THE EVANGELIZATION  
OF KOREA.

The first half of the paper consisted of an argument in support of the usefulness of philanthropic effort on the part of missionaries in Korea. The latter half dealt with the history of medical work in this country, saying in part "Of public philanthropic work, the Presbyterian, Methodist, and English churches have conducted dispensary and hospital work in Seoul, Fusan, Taiku, Chemulpo, Pyeng Yang, Song Do, Wonsan, and Syen Chyen. Much money and labor have been expended for the blessing of Korea in these places. Who can estimate the love and patience that has endured the weariness and nerve shattering annoyances of Korean conditions, and held on through the circling years, serving the sick and needy in this land? Those physicians who have been in continuous practice in Korea during the past ten years are more deserving of medals of honor than any veteran of any war of history. They who have in the days of small things and stingy estimates waited and hoped and had patience are worthy of our sincerest love and admiration. And what a lot of work they have done after all, in spite of mud-walled hospitals and untrained assistants,

in spite of aching backs from treating patients lying on the floor, in spite of open drains vitiating the air and bringing bacteria into the operating room, in spite of no ambulances, no isolation wards, no sun chambers, no X-ray apparatus, no full equipment for pathological research; with little else but the love of man and fear of God and a brave strong heart, they have nevertheless cured thousands and tens of thousands of our suffering fellow mortals, and made joy and rejoicing take the place of the cry of pain and the groan of agony.

"And what about the present outlook? We face the beginning of a new decade with many, many causes of congratulation. Never were the prospects for an earnest and thorough attempt to do modern medical work in Korea brighter. You will see to-morrow the opening of the Severance Memorial Hospital. Some of you saw a fortnight ago the opening of a modern hospital in Fusan. I see in the audience before me five or more young physicians, who have newly arrived to be good Samaritans on the Jericho road of Korea. You know, as do I, of new hospitals now being planned and larger expenditure being meditated. May God Himself be in this newly planned advance in medical philanthropy and send forth the spirit of love and wisdom and still more enduring patience upon all the medical workers connected therewith.

"But what of other philanthropic agencies? Alas! We hear nothing of any proposed advance in any other than the medical work. May I be allowed to urge the various missions here represented to endeavor to stir up the pity of the rich home constituency in behalf of the incurables, the cripples, the consumptives, the blind, the deaf and dumb, the insane, and the lepers of Korea? 'This ought ye to have done, and not to leave the other undone.'"

The discussion of this paper was an animated one. Among remarks made were the following:—

MR. ENGEL: As for orphanages, I have felt for a long time that much should be done in Korea in this direction, considering the large work in India, especially by Pandita Ramabai. The advantage of bringing in these children is great. In one sense the Roman



Catholics have been much more prudent than we. They have always held to the principle that if they have a child during the first seven years of its life, they are able to do with that child what they wish. We may be doubtful about what they consider to be the truth, but we are sure that we know the truth; and if we can have the opportunity of instilling into these children the truth and surrounding them with Christian home influences, it will be worth while. Especially is this true of girls; and something similar may be said as to the boys. Homes for *destitute* children is the emphasis.

DR. WELLS: Dr. Grierson was right when he made the point that philanthropic work is worth while as an end in itself. Hospital work in America is similar. While in America I found it almost embarrassing to speak on medical work in Korea because it was so universally popular and so easy to get money for it. Newspaper men were especially favorable in their mention. I believe that the outlook for medical work in Korea is most promising. I believe that it will not overbalance other agencies in any respect. Those who have ideas too low with respect to it will be raised higher, and those who have ideas too high will have to come down a little. It will be made more and more truly the handmaid of the Gospel.

MR. JUNKIN: When I was at home I preached on the text referred to by the speaker. The relief of pain and suffering is close to the heart of Jesus Christ. I am glad to see a doctor who believes that with all his heart. I believe it. I have had some experience with a doctor in our station. While he was there, our work doubled. Since he left it has not been so prosperous, I am sorry to say. I am heart and soul in sympathy with the work of the doctor. And I have never asked him to do a word of my preaching.

MR. MOORE: Medical work has the same place in the evangelization of Korea as steam has on the railway or electricity in lighting the town. If it were not for the medical work, what would become of our mission? It is love for men that underlies all our work. We try to do something for somebody and they do not seem to be grateful at all,

but what of that? The medical work is an end in itself. During a cholera epidemic, a patient in one of the improvised hospitals one day noticed a lady who came with her husband to attend to the sick. There was a dead man lying there, and she wept as she arranged his hands. The man said to himself: "What in the world is this? It is wonderful!" He told me about himself, saying that after he was healed he got up and went at the dirtiest kind of work around the hospital. He had caught the contagion of sympathy with his fellow men. He has done a wonderful work, and is today rated as perhaps the best worker in Seoul station. Oh for this divine love for men in all our hearts. It is not only here, but in our educational work that we should show men how to take care of their bodies. Tell them how to take care of their houses, how to be hygienic. May we love the man-loving agencies in Korea more!

MR. MOOSE: When the golden rule has been gotten hold of by any people, that people will be ready for philanthropic work, and it will flow out as water down hill. One day while coming out of a city I saw what I thought was a dead man, but soon found that he was blind. He was a pitiable sight, and almost naked. A stream of people were passing by, but no one took any notice of him. They said, "Whatsoever ye would that men should not do to you, do ye not to them,"—and they passed by on the other side. I said "All things whatsoever ye would that men should do to you, do ye even so to them." It was just the difference between the heathen and the Christian way of thinking. I went to a chonmak and asked what could be done for him. I said "We have a dispensary at Songdo: take him up there." While I was writing a note to Dr. Ross, every man of them left: nobody wanted to carry him. I got on my wheel, rode fifteen li, called Christian men, took him up and carried him back. The next day he died.

DR. SCRANTON: Last Sunday as I came out of church, a man came up to me and said "Do you know me?" "Yes." I replied, "I have seen your face." "Where?" "Somewhere in Seoul." He said "Yes, you met me in the Hospital, and at the time you taught me

Christianity I thought it was nonsense, but I am one of you now."

Yesterday Brother McGill said something good—it was McGilliau—"The doctors in Korea are holding the tail of the cow while the missionaries are sucking the milk."

DR. AVISON: One thing out of my own life. It was my misfortune, or good fortune, to be taken ill with typhus fever. I remember how sick I felt and how I ached. I remember how nice it was when some one came and put an ice bag on my head, and when it got out of place, put it back. How I looked for the nurses to come and relieve me. I remember thinking how badly we treat those sick Koreans and making a vow within myself that if I got better I would do it better than before. I remember how I regarded those nurses when I was getting better; how I wrote home and told the people at home how nice it was to be nursed. Grand!

Poor Koreans! The hospital is there; what are we going to do for them? How about the nursing—the love for the people that will make you get down to take care of them? And the gratitude with which they look upon the nurse! There were formerly two Japanese nurses in the hospital here. They were recalled after a year, and although they were Japanese, the patients clung to them and wept when they went to go away. The patients would not let me touch them while the nurses were there—my hands were rough, theirs were soft. Those nurses loved those patients. It is the love that is in the heart that makes the nurse want to relieve the pain, that touches those hearts and softens them. I think God looks down on that and says "That is good work." Then suppose that God adds his blessing and the person believes, as so many have done. Yes, I believe that the statement that Mr. Junkin made has been and would have been the experience of all in Korea. You don't know how much you owe to the hold of the tail. I do not know how many converts have come from the teaching in the hospital, but I do believe that this country was opened and kept open again and again because the people have seen the kindness of heart and love of the Christian in some of this work that has been done.

Even though they are not saved, let us go on loving the people and trying to serve them.

MR. F. S. MILLER: There is one valuable aid to the evangelistic worker, somewhat selfish, perhaps. As we go through the country, seeing all manner of wounds and diseases, we could not stand to pass them by if we could not give the afflicted a letter to the doctor. We would otherwise have to stop and do something for them. Even from that point of view, the doctors save an immense amount of our time in doing this for us, and too, save us an immense amount of suffering. We suffer a great deal more than we realize in our sympathy for this people; but when we know there is a physician, a specialist, and that he will do as well for the man as for us, we give the man a letter and go on about our work.

A paper by Dr. Gale came next on  
THE BIBLE FOR THE KOREANS.

A history of the Bible is the history of modern Europe and especially of the Anglo-Saxon people, once a down-trodden race, worse even than these pitiful sons of Schem; but the Book made them the ruling race of earth and gave them a heart and courage new to mankind.

Here we have in this year of grace 1904, twenty years after the founding of the mission, a nation that still at heart lives away back in the dark ages. How dark it is! Cause and effect are not at all wedded together in the mind of the Hermit man. A badly chosen grave site to him means loss of prosperity, and telegraph wires prevent the rain fall. Reason and judgment are buried under the ash heap. Earnestness and sincerity count for nothing. Diligence is the mark of a badly adjusted mind, and labor is degrading. Originality of thought and purpose are enough to have a man's head off or to land him in prison. Public improvement and sanitary reform mean as much to him as the moonshine's watery beams. Show and sham and semblance rule the land. Howling sorceresses are consulted on matters where eternal interests are involved, devils are propitiated, bones of ancestors are worshipped, gods of sun, moon, and stars are sacrificed to, spirits of mountains wield control over flesh

and blood, the dragon crawls out over the land and poor mortals are at his mercy. In this fearful Pantheon dwells the government and all of unevangelized Korea.

Recently the map of Japan was boiled on the advice of a sorcerer as a sure and certain way of bringing about the end of the objectionable sunrise kingdom. A home of wealth and prosperity went to pieces because the owner stopped up an old well in front that happened to be the eye of the dragon on which the house rested. The dragon died from injury to his eye, and the house fell. Men with faces like senators will stop up a ditch before the door and hold up a festering pool for fear that their goods and chattels and family patrimony may run off with the dishwater from the kitchen through the hole in the wall.

In such a world as this, terrible with spirit threatenings and voices of the dead, full of insane devils and insane men and women, is suddenly heard the triumphant voice of Peter and the tender echoes of John. Into its sham and make-believe come the startling words of James. Among the dead gods of its pantheon is heard at last the voice of Paul the Apostle. Into its foolishness there enters Solomon the king. Into its inarticulate soul, unable to speak a prayer or to address the God of heaven, come the Psalms of David. In the midst of its national sins is heard the voice from Sinai, and where lawlessness reigned we have the immortal law-giver, living, moving, speaking. Over its tempestuous sea of Galilee comes walking the Son of God.

I once showed the altar picture of the fetish gods in a Buddhist temple to an elderly woman and some of the girls from the school. There was Yong Jun Posal, with his phoenix-winged helmet, the sun-god on his left and the moon-god on his right, beside them the god of the mountain, the god of the kitchen, and all the other gods, 104 of them, to which Koreans bow and offer rice in times of trouble, sickness, and danger. "How could people ever pray to such a thing as that?" asked one of the girls, who had been brought up on the Bible. "I used to," said the old woman, "and believed every part of it," and her eyes looked bewildered at the groups around

the altar. To the girl it was but a painted sheet of paper, as the virgin was to Kuox a "peuted hredd;" to the old woman it still had the semblance of a god; for while the girl's soul had been adjusted by companionship with the highest, the old woman still was confused by the voices of the past.

I believe that the Bible is the only remedy for the smitten Korean, dominated by his pantheon of dead gods. Reasoning will not change his views. Object lessons of western life roll off of him without effect. International intercourse only convinces him more firmly that all the others are thieves and that he is the righteous man who has fallen among them. Nothing but the Bible for his many ailments!

One dear old fellow in Seoul described the change that came into his life something like this: "I am 78," said he, "and my eyes are clear. At 53, would you think it, *moksa*, my heart was all *ssukusso* (rotten) and my eyes could not see. At last missionaries called and gave me medicine for my outside complaints and also left a New Testament. They told me to read, but my eyes were blind; how could I read? been blind since 53. They told me what was in the book and my ears heard them, for it just suited me. I had had a tough time in life and was sick all through and through. Then I trimmed my candle and made a try and I've been reading ever since. The decayed place inside is cured and my heart is at peace. I am just going to keep on reading till He calls me. I'm 78 and my eyes are clear. People see me reading and say, 'Granddad, don't spoil your eyes reading that book.' I reply 'Not so; my heart was rotten and my eyes were blind till I read the book. Brother, taste and see.'"

In the sixteenth century there were six millions of people in England who wanted the Bible: they wanted it more than they wanted bread, yes, they wanted it more than beef, than money; they wanted it more than friends, more than father or mother, more than wife or child, more than life itself, and offerings went up to God in a holocaust of human sacrifice. This is not so in Korea. The Korean does not want the Book as they did in England in the days of Henry VIII., but he begins to desire it and every

taste helps on the need. Let's start this next twenty years with pushing the Book. Let not the political situation daunt us; all things are possible; let not the conservatism of the nation, let not its ancient hopeless pedigree stand in the way; there will new days come with the universal reading of the Bible, and the decayed heart will find a cure and the eyes will see.

Mr. Reynolds followed with a paper on

#### CHRISTIAN LITERATURE FOR KOREA.

The scope of this paper is twofold: first, a brief account of what has already been done to supply a Christian literature for Korea; second, a few suggestions as to what yet remains to be done.

I hold in my hand a "Price List of the Publications of the Korean Religious Tract Society and other Religious Works in the Korean Language." The K. R. T. S. was founded in 1889, its charter members numbering some half dozen (all the missionaries then in the country), with Rev. F. Ohlinger as president and Dr. J. W. Heron as secretary. Up to date the Society has published 53 distinct books and tracts, has voted to publish 25 others (some of these however being second or third editions of former publications), and 20 more are passing through the hands of the Examining Committee. Eliminating duplicates, we still have a list of about 75 publications. During the past twelve months it has put through the press 3,280,000 pages of printed matter.

In addition to the publications of the K. R. T. S. there are publications issued by the Methodist and Presbyterian Missions separately and a few by the Church of England Mission; also leaflets and tracts issued by individuals at private expense. Mention should not fail to be made also of the Christian periodicals like the "Christian News," the organ of the Northern Presbyterian Mission, and the "Wolpo," published by the two Methodist Missions jointly; of Sabbath-school lesson sheets, etc. The number of souls saved and amount of good done through the distribution of all these publications eternity alone will reveal.

But there remains yet very much land to be possessed. We have merely laid

the foundations for the establishment of a Christian literature. It will be convenient to classify those for whom the various forms of literature are intended. Perhaps an illogical, but certainly a practical division is the following:—

- (1) Students in schools.
- (2) The unconverted masses.
- (3) Church members.
- (4) The scholar and yangban class.

For the pupils in our schools it goes without saying that we must prepare Christian textbooks. And, if these are of genuine worth, heathen schools and scholars will gladly buy and use them in spite of the Christian element they may and should, wherever possible, contain. A start has been made by the publication of Mrs. Jones' "Korean Primer," Dr. Moffett's "Christian Three Character Classic," Dr. Gale's four Chinese Readers, Dr. Field's "Arithmetic," Dr. Wells' "Hygiene," Miss Paine and Miss Frey's "Geography," Mrs. Campbell's "Physiography," Prof. Hulbert's "Geographical Gazetteer," &c. The brunt of this work of preparing text-books will naturally fall on those who are engaged in educational work. Text-books for Primary, Intermediate, and High schools, for Medical and Theological instruction, are imperatively demanded.

For the unconverted several excellent leaflets have been published already, but there is room for scores more. Next to pictures children love stories. These grown up children of the East are no exception. Tracts cast in the mould of allegories or stories are much needed.

We need helps to the study of the Bible, introductions to the various books, commentaries, biographies of notable Christians, stories and anecdotes that teach important truths. Short tracts that emphasize and expound cardinal doctrines and duties are valuable, especially if cast in the form of a story, such as "Thanksgiving Ann," "The Red Dwarf," and other Chinese tracts. Short expositions of the Parables would be helpful. A treatise on the office and work of the Holy Spirit is greatly needed.

The difficulties in the way of reaching the scholar and yangban classes through preaching emphasize the im-

portance of special effort to reach them through the medium of the printed page.

In the course of the discussion which followed Mr. Moore said "While the lack of Christian literature has been a drawback, it is not without a silver lining. The fact that a Christian family has no literature but the New Testament and a hymn book is not so great a drawback as it seems. I have seen some Christians sing the hymn book clear through. So with the New Testament, they would read and read. These are some of the questions asked me: What does the passage mean which speaks of John's being greater than any in the kingdom of heaven? What does it mean by Jesus preaching to the spirits in prison? Why did they take Ananias out and bury him without letting his wife know? That stone that falls on people, what does that mean?"

First upon the afternoon's programme Dr. Scranton made an address on

#### FOREIGN MISSIONS AS VIEWED BY THE HOME CHURCH.

He emphasized especially the many calls to missionary activity on the part of Christians at home and the vast amount of practically foreign mission work which is being done for the various classes of immigrants who swarm into the United States and Canada. We are on the battle-line but we cannot see all the fighting, and in truth the forces are much more extended than we perceive. Philanthropic projects belong properly in a later stage than the church has reached in Korea, and it is a mistake to expect that the Christians of other lands, already weighted with a multitude of such burdens, should do here the work which the native church will of necessity ultimately take up.

Mr. Moore followed with an address upon

#### THE DEVELOPMENT OF A NATIVE MINISTRY.

Hitherto, he said, the leaders and doers in the progress of the church in Korea have been foreigners, who have multiplied themselves and their influence through the helpers associated with them in the control of local groups.

But the rapid increase of the church renders this method more and more impossible. It is increasingly plainer that we *must* have a native ministry.

The first generation of native ministers will naturally model after the foreigners, and this places us in a very responsible position. Paul says "Be ye followers of me, even as I also am of Christ," and so must we say and must be careful how we follow Him in all things.

The speaker went on to emphasize the need of a genuine call from the Holy Spirit to those who should study for the ministry, and the further fact that the call to the ministry is also a call to prepare for the ministry, which lays upon the present missionary body the duty of providing a method of preparation. Training classes for helpers are a step in the right direction, but they are only a step. He expressed the hope that one result of this Conference would be the bringing into existence of the necessary facilities for the instruction of ministerial candidates. But above all we can do much even now in the old way in which ministers were trained before there were any theological seminaries in America, the hand to hand method of personal contact with those who elect to work for the Lord. And indeed, even though seminaries came into being, this would still be the important element—that of talk by the road and in the study and as we went out to preach together; so that we come back again to our first remark, that the place of the foreign missionary in view of this exigency is a very responsible one. Spirit-filled teachers will breed a spirit-filled ministry. So shall the next twenty years bring a glorious success. God will use us as we let Him.

Mr. Hounshell said that he was impressed with the fact that, in view of their opportunities the Koreans are the best preachers he knows of. A man who hears the Gospel directly goes out and tells others. There are a few spirit-filled preachers in Korea, and this fact gives us much hope.

Mr. Moore called the attention of the audience to the fact that at the recent session of the Presbyterian Council twenty-six candidates for the ministry were reported as already in training or

about to begin it. Of these five are reported from Seoul, fifteen from Pyeng Yang, five from Chulla province, and one from Kyeng Sang province: six are in their third year of study, nineteen in their first, and one in academic training. These are tested men, who are receiving three months a year of special instruction.

Mr. Hunt claimed that the native ministry must be a natural development of the work along evangelical lines. It will grow up naturally out of a church that is strong as the members gain a sense of responsibility for the salvation of and of love for the people about them. The church and the Holy Spirit must work together.

A mistake is liable to be made, Dr. Moffett thought, in throwing too much responsibility upon these men at first. At first the responsibility placed on them should be very light or better none at all. Lead up to it little by little and they would gradually become able to shoulder the load.

Mr. Swearer spoke of a plan he had followed in his country classes of having those whom he considered candidates for the ministry take part in the teaching of the others and so giving them practice and an opportunity to think. His men also meet him every month and report and receive an assignation of studies for the coming month.

Mr. Engel read the next paper, upon

#### NATIVE CUSTOMS AND HOW TO DEAL WITH THEM.

A foreign missionary's attitude should be one of large-hearted and liberal regard for the national traditions and customs of a nation, a regard which would make him slow to wound the feelings and national susceptibilities of the people among whom he works. Such an attitude will not be difficult for one who loves or has heart to love the Koreans, but is extremely difficult for one who finds that so many things he sees and hears jar on his nerves and rouse him to an accentuation of his own national prejudices and peculiarities. For such an one it is absolutely necessary to assume an entirely passive attitude till the contrasts are toned down, till he has learned that his own national prejudices are just as little justified

as those of the Koreans, or that the Koreans are just as much entitled to theirs as he is to his. If the missionary does not learn to adapt himself to the conditions he is surrounded by, he will find to his cost that he will never get near the people and that the wall that separated him naturally from the people at first has been doubled in thickness and height owing to his own aloofness. The people will never trouble to break down that wall. If the missionary does not do it, no one will.

As regards the question of dwellings, I am sure many would like to see the Koreans occupy better ones. I have no doubt that many a man among us has wished that the Koreans for their own sakes had a different style of food, not a different staple, but more wholesome side dishes. While the flowing garments of a Korean gentleman are fascinatingly picturesque, yet their hats are not really useful, and their style of hair-dressing is elaborate for men, to say the least. In general one might say a missionary should consider these questions as immaterial and should assume an attitude of *laissez faire*, and that he should only use his influence towards a change when he finds that the people's ignorance leads them blindly to incur injury or real danger to their lives.

The whole question however assumes a different aspect when religious ideas underlie the customs of the people and their customs have become religious acts. Some of our difficulties lie not so much with our church-members as with inquirers, and among them not so much with their Shamanistic practices as with their Confucianism, i. e., the ancestor worship. A Korean may be ready to surrender everything but that. If then an inquirer comes up and says to us "I have heard that in the Jesus church they do not allow you to honor your ancestors," how is he to be answered? Perhaps the best answer will be a question, "Did you or do you honor and obey your parents and grand-parents in their life-time?" From this you can lead on to the other requirements of the Confucian system, which Koreans only honor in their non-observance, and you can use this opportunity for wielding the sword of the Spirit and driving it in through the weak spot of his armor, and

so arouse him to a sense of his guilt and of his need of the Savior. With people that have in their need of a Savior sought admission to the church you will have no difficulty in making them give up ancestral worship.

With regard to their ancient marriage customs I may say that I have found no reluctance on the part of our Christians in substituting the Christian ceremony for their old practices. The case lies otherwise with the burial and mourning customs. Into this question again there enters largely their old Confucianism with its demand for showing a proper regard for the dead parents. Many of the practices are retained because the Christians do not want to be charged with being impious or devoid of filial feelings. Still, even here it has been possible to effect a slight change, at least so far as that our Christians do not observe all the forms of mourning. And yet, considering that the son has, by his deep mourning, not only to indicate his sorrow for his father's death, but also that he takes upon himself the sins of his father, it is desirable that our Christians should be taught that only Christ can take the place of the sinner and that a Christian son should confine his mourning to an appropriate expression of such sorrow as he really feels.

As an illustration of how isolated Korean Christians solve these problems for themselves and change their customs, I beg to mention the following:—One man told me once that on the sacrificial days he assembled his family in the evening, lit candles, but not before the tablets (for they had been destroyed), and prayed that God may have mercy on his departed ancestors who had had no chance to hear the Gospel. While I took occasion to point out to him the danger and heresy of such an action, I could not help thinking that God would accept such a prayer in the spirit in which it was offered.

There are many things that will be changed yet by the Korean Christians as they receive more spiritual enlightenment. *We* can do very little, but *God's Word* and *His Holy Spirit* will bring about the changes in the customs of this nation that will make it a truly Christian nation, as truly Christian as ours in the west, and yet leave it orient-

al. May God grant that western civilization, with its baneful influences, will leave the Korean church untouched!

Mr. Moose remarked that he had been told all Korean Christians pray regularly for their departed ancestors, this being the understanding on which they have given up Confucian worship.

Dr. Gaie said the question, What shall be our attitude toward mourning customs, confronts all of us. We must deal gently with the Koreans, who, as they grow in grace, will gradually advance in such matters.

Mr. Moore felt certain that such pernicious customs as lotteries, wine drinking, debt, usury, smoking excessively, grave-sorcery, would pass out as the light of God shines in.

Dr. Moffett asserted that not all church members are in the habit of praying for their dead ancestors, and that he had found them quite willing to abandon it.

At the close of the afternoon session the secretary of the committee under whose auspices the Conference had come together reported the recommendation of that committee to the effect that a General Conference upon Missionary Work in Korea, to be a week in duration, be held in the month of September, 1909, to commemorate the twenty-fifth anniversary of the beginning of missionary work in this country; and that the several Missions be requested, at their annual gatherings in the year 1906, to select the delegates who shall compose the general committee to conduct this conference. The recommendation was unanimously adopted by the assembly.

The evening session was signalized by the delivery of Dr. Underwood's address upon

#### TWENTY YEARS OF MISSIONARY WORK IN KOREA.

Two whole decades, one third of a cycle, one fifth of a century, have now passed since Protestant mission work began in Korea, and it is well fitting that we mark this day by special services, that we stop a moment and look back on the difficulties overcome and the successes achieved and thank God for them, and that with these in mind we take courage for the future.

Thirty years ago Korea was in truth the Hermit Nation with all doors tight closed against all outsiders. Twenty-eight years ago she was induced to open intercourse with her near neighbor, and on February 26th., 1876, she concluded a treaty with Japan. But still, with a tenaciousness of purpose that we cannot but admire, she held out against all the blandishments of westerners six whole years longer till May 22nd., 1882, when the first treaty with a western power, with the United States of America, was signed.

The church had been long asking for an open door. Her prayers had been long and insistent, yet with what faith may be judged from the fact that when the answer came she was not ready. She however began to prepare to enter in 1884. The Methodist Church sent Dr. R. S. McClay to look over the field in June of that year, and took steps to find the men, and Rev. H. G. Appenzeller and Dr. Scranton arrived in Korea in the spring of 1885. The Presbyterian Church at the same time was searching for the men, and in June of 1884 appointed Dr. J. W. Heron and in July the speaker; and in August cabled to Dr. H. N. Allen, then in Shanghai, to proceed to Korea, where he arrived on September 20th.

Twenty years ago, almost as it were but yesterday, marked the arrival of the first Protestant missionary with the intention of settling in the land; and truly as we gaze over the field to-day, we will all say "This is the Lord's doing; it is marvellous in our eyes; blessed be the Lord God."

How vague indeed were our first impressions! What strange things we expected to see! We well knew that the old Korean law had been, not simply death to all foreigners, but death to all Koreans found guilty of harboring foreigners. The awful persecutions of the Romanist Christians in the '60s were prominent in our thoughts. The previous failure of persistent efforts made by all powers, especially by France and America, could not be forgotten. In 1884, after my appointment, when introduced to the secretary of the London Missionary Society, his first exclamation, when my destination was mentioned, was "Korea, Korea, that's the place

where we sent a man twenty years ago and never heard from him again," referring to the devoted Mr. Thompson, who had taken passage on the ill-fated *Sherman* as a means of reaching his destination and had perished just outside of Pyeng Yang. Of course we knew that a treaty now existed which promised us certain rights, but we were told that treaties would not change the people, that it was the people who heretofore had kept Korea shut, and that a small minority in the government had succeeded in overriding the majority of the people in securing the passage of these treaties. We were freely told that we were taking our lives in our hands, and urged by not a few to refrain from starting on such a foolhardy errand. We expected to find a savage people, hostile to everything foreign, and of course especially so to the foreigner.

Naturally on our appointment to Korea we studied the history of missions in other fields in preparation for our work. We learned how Judson had worked year after year and almost decade after decade in what came to be called the Lone Star Mission without a single convert, until the church he represented was about to withdraw the mission. We saw how the missionaries to China had been called to plod tediously along without any fruits for almost half a century. We read how even in Japan they had to wait nearly ten years before they baptized their first convert, twelve years before they organized their first church, with even then only six Christians. And we naturally expected that we too would be called upon to spend a goodly number of years in simply mining and sapping, in laying the foundations, in preparing the ground, and conversions were not to be expected for a long period of years. The speaker, before leaving New York, was talked to privately by the Executive Committee of the Board and urged not to be down-hearted over long waiting for results, for, given a land like Korea, many years would intervene before they could be expected.

We found, as you all know, a gentle, friendly, warmhearted, openhanded, generous people, who wanted, almost wherever we went, to treat us as favored guests from afar. We found a people patient and long suffering, who would



carry the endurance of hardships almost to a fault and yet to whom, when once tried too far, when once roused, the old instincts of savagery seemed to return with increased force, like the bursting of pent up waters. And, as some of us have seen, a Korean mob is like wild beasts in ferocity and savagery. We found a people deeply ignorant from a western point of view, yet from an oriental stand point educated and having a fair degree of culture. Their lack of knowledge of natural science had left them a prey to innumerable superstitions, so that they were unable to discern between the true and the false. We found the people wholly heathen, giving their adherence to one or other of three religions, and oftentimes to all three, yet with no real faith, no hope for the present or future, and no religious leaders and teachers to whom they could look.

We found however ready to hand a Chinese Christian literature, for which there was, though limited, considerable use, and it proved of much service. We found a few tracts and translations from the hands of Messrs. Ross and MacIntyre of Manchuria, that were of considerable use in the north. We found a few Christians from Mukden, who had been travelling and preaching and winning a way for the Gospel, a little handful of John the Baptists who had already done not a little seed sowing. We found already established a Roman Catholic Church, which in its one hundred years of existence had had a history religiously glorious, but politically and practically prejudicial to our work. We found also a people ready to listen to the Gospel, willing and eager to purchase books. In Koyang in the spring of 1888, when Mr. Appenzeller in company with the speaker offered the Gospel of Mark for sale, the books were demanded so fast that we had to close our packs and stop the sales for the sake of saving some for the remainder of the trip. A year later in Song Do in two days we sold more than a pony load of books which we had thought sufficient for a three months' trip, and sent back for more. I do not mean to say these books were purchased because they were Christian, but the fact that the natives were willing to buy in spite of their being Christian revealed quite plainly

the open door that God had placed before His messengers in Korea.

One of the first things to be done was to win the favor of the government as far as possible, so that obstacles should not be unnecessarily placed in our way; but this, without the favor of the people, would be of but little use, and consequently, while endeavoring to win the former, we strove still more for the latter. Under the guidance of Providence both of these were early accomplished through the labors of the medical missionaries. Dr. Allen's work for Miu Yong Ik, the establishment of the Royal Korean Hospital as a recognition of it, and the subsequent services of Drs. Allen, Heron, Scrauton, and Mrs. Bunker in the palace, hospitals, and dispensaries, soon won the first place in the hearts of the people for our missionaries.

At the start the results of foreign surgery and medicine, although of the simplest, were so remarkable as to seem miraculous. Missionary work among the cholera sufferers in 1886 and 1894 also did not a little to break down even the most antforeign prejudices. Then, too, while mistakes were made and at times we lost temper and patience with exasperating Koreans, yet our general attitude toward them and the manifested reason for our coming gradually won for us a place in their hearts; and to no small degree was this done and has it been held by the gentle influence of our women and our little children. Especially under God has this been the case with our little ones, who in numberless instances have won a hearing which would otherwise have been withheld.

Then, too, a new and difficult language had to be conquered and language helps prepared. In this work the French had been foremost. English helps were early prepared by Mr. Scott in 1888, by the speaker in 1889, followed by Mrs. Baird's "Fifty Helps" and Dr. Gale's Dictionary and "Grammatical Forms" in 1894. Bible translations were early begun, and a tentative version of the Gospel of Mark was published in 1887. A Christian literature had to be prepared, and early the Korean Religions Tract Society was organized. Hymns had to be translated and the natives taught to sing.

The training of native workers was one of the most important duties which stared us in the face, for we well knew that the winning of Korea must be through the work of the natives. Doubting the advisability of employing young converts to carry on this work, we early hit upon the expedient of making each convert a worker while leaving him to abide in the calling wherein he was found, and thus we have endeavored to raise up a church of working Christians.

Schools were needed, and the first year saw the beginnings of boys' and girls' schools in both missions; and for these, of course, school books had to be prepared.

In addition to this there were endless problems to be solved and what seemed almost insurmountable difficulties to be overcome, nearly all familiar to many of you, and many of them as yet unsolved or only partially so:—What are we to do to prevent rice Christians and frauds? How are we to strike the happy mean between too great caution on the one hand and too great rashness on the other? How far is it best to render free medical service? How shall we deal with applicants for baptism? How are we to train, remunerate, and manage helpers? How to carry on our work with no money? How to differentiate between men and women's itinerating? How to get books printed, when there was no press and no Korean type? How shall we elevate the Korean and teach him at the same time to keep his place? How best can we protect from unjust persecution without using influence unduly and harmfully? How shall we keep the natives out of harmful political complications and yet not interfere with individual liberty? How are we to interest, feed, and guide a rapidly increasing body of infant believers? How to organize and direct churches and work? How to manage the concubine and marriage question? The drink question? Sabbath difficulties? Ancestral worship? Romanist interferences? and a host of other questions, most of which are still left for us to solve. But the main question, and that which includes all others, is how most speedily and most successfully shall we establish in Korea a self-supporting, self-propagating, self-governing Church of Christ?

Medical work opened the door and it

has naturally ever since held a prominent place in Korean missions. But the effort has always been to make it medical evangelism, and I think I am safe in saying that the missionary doctors in Korea take a greater delight in the evangelistic results of their work than in the medical. There are at present here over twenty practicing missionary physicians, who are carrying on their work in three foreign built fully equipped hospitals and numerous native built hospitals and dispensaries. These may be termed perhaps makeshifts for hospitals, but in them work is done that would reflect credit on the best hospitals of Europe and America. In almost a dozen cities this work is going on for both men and women, as time will permit medical itinerating trips are taken, and on an average over fifty thousand patients are treated annually. To all of these the Gospel is preached, and the good, both physical and spiritual, that these institutions are accomplishing and the share they are taking in the uplifting of Korea are incalculable.

As was noted above, school work was early begun. But with the missions in Korea the aim of their schools has not been so much to use them as evangelistic agencies, but rather to provide a Christian education for the children of Christians. With this aim in view there are scattered over Korea already more than one hundred primary schools, most of which are supported entirely by the native churches. Three academies for higher education, two in Seoul and one in Pyeng Yang, besides several boarding schools for girls, have already been established. Professional work has already been begun also in medicine and theology. In this nation, which thirty years ago was a hermit nation, we have a hold today upon the young which augurs well for the future.

From a literary standpoint no little has been accomplished. Christian newspapers have been established, tracts and religious books have been prepared, some text books for our schools and medical books are ready, but many more are still needed; and this year the Board of Bible Translators completed its work on the New Testament and are now pushing on with the Old. For the first printing it was necessary to go to Japan

and even to have the type made; now we have a fully equipped Mission Press, ready annually to turn out by the millions its leaves for the healing of the nation.

All these are evangelistic agencies and all of this work is evangelistic work. And now let us stop for a moment or two and tabulate some of the visible evangelistic results of these varied labors and of the more direct preaching of the Gospel.

In the winter of 1885 the Rev. H. G. Appenzeller invited all the missionaries in Korea to a watch night service, less than a dozen men and women, all told. At that little meeting, as we gathered around our Father's footstool, the burden of prayer was that we might have souls as seals to our ministry during the coming year. Most of us had been in Korea not a year, and for what were we asking? Were we not asking too much of God? These were the questions that passed through our minds even when we were on our knees. We didn't have much faith that night, but oh, how we wrestled in prayer for souls. On the 11th day of July, 1886, we baptized our first convert in the parlor of Dr. Heron's home, and about a month later it was my privilege to assist Mr. Appenzeller in the baptism of the second convert at his home.

In the winter of 1886 we had another watch night service, and at this meeting the first prayer that was offered was that we might have a score of souls during the year upon which we were just entering. Again we almost thought we were asking too much of God. "But the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind." Before the end of the year there were over a score of members in the two churches. Before the close of 1888 the numbers were more than doubled. And when I was in America on my first furlough we were able to report over one hundred Christians in the two Protestant churches then working in Korea. No mission field since apostolic days had been so wonderfully blessed.

With a knowledge of the openness of the country and of the people, when on furlough in 1891 and 1892, as I pled for reinforcements, I told of the prospects

that were before the church, if she would but enter Korea at once. Mr. Speer of our Board and others thought I was altogether too sanguine; but I had never begun to dream of even the merest beginnings of the wonderful showers of blessing God had in store for Korea. The work has been blessed ten and twenty fold more bounteously than any mortal had ever thought.

Consider for a moment the past year alone, and the figures are not complete. There were received into full communion last year by all the Protestant churches working in Korea more than 2,400 souls. This would be an average of over 200 a month, 50 a week. Truly the Lord is adding unto Himself daily such as shall be saved. "This is the Lord's doing and it is marvellous in our eyes."

Now, to sum up for the whole church work, there are in Korea to-day over sixty missionaries, who have under their care 820 and more partially organized churches, some of these of large membership. In these churches there are 16,233 communicants, 11,003 catechumens, with a total of over 40,000 adherents or men and women that call themselves Christian. This is indeed the Lord's doing, and it is marvellous in our eyes. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

Lastly, let us consider the vision of the future, promised and justified by our review of the past. It seems to me that I can see plainly before me today a new Korea, a nation emancipated, completely emancipated, politically, intellectually, spiritually, from the thraldom of misrule, ignorance, and superstition, a Christian Korea. I see in the future schools, Christian in teaching, in teachers, in *esprit du corps*, in every town and village, with academies and higher schools in all the larger cities, a medical college and school for nurses, and in every city in the land self supporting hospitals; an effective corps of native women evangelists, Bible readers, and deaconesses, ministering to the suffering and bringing light and cheer to the dying, here and there all over the land institutions of mercy, giving practical illustration of the love of Christ. I have a vision of Christian homes, Christian vil-

## THE KOREA FIELD.

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lages, Christian rulers, and Christian government; and, guiding, controlling, influencing it all I see an organized church with a competent, well trained, thoroughly consecrated native ministry, a united non-sectarian church of Christ, where there are neither Methodists, Presbyterians, Episcopalians, Jews nor Greeks, Barbarian, Scythian, bond, nor free, circumcised, nor uncircumcised, but CHRIST IS ALL, IN ALL. I see this nation reaching out strong glad arms of influence to China on the one hand and to Japan on the other, softening the prejudice and conservatism of the one, and steadying the faith of the other; and thus, Korea with a hand in that of either sister, the three join the great circle of Christian nations who praise the Lamb forever and ever and hail Jesus King of kings and Lord of lords. And we, if not here, from there shall see it all, and as we gaze in wonder and rapture shall repeat "This is the Lord's doing; it is marvellous in our eyes. Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be His holy name forever, and let the whole earth be filled with His glory." And all the hosts of heaven shall respond "Amen and amen."

\* \* \*

There can not be too much told of the work in Korea. We rejoice to welcome "The Korea Methodist," whose monthly issue of eight octavo pages, beginning from this month of November is to keep the great Methodist church at home, both north and south, informed as to what the Lord is doing through its missionaries in this land. May it bring many more to pray for Korea, to give to Korea, to come as God's messengers to Korea.

\* \* \*

"One of the most pleasing features of the school" says Mrs. Lee "was the interest taken by the fathers and mothers of the girls. They brought in the rice or money and always seemed so pleased to see the girls doing so well. On the last day the fathers of all came in to take their daughters home, and they departed, the fathers with a bundle of quilts and the daughters with smiles and tears, sorry to say goodbye, but hoping to come again next year."

September is yearly the month of meetings in Korea. This year it has been an overflowing month. From the 4th. of September, when the Bible Conference opened in Seoul, to the 3rd. of October, the date on which the Annual Meeting of the northern Presbyterian Mission came to an adjournment, one meeting followed another in close succession, the Presbyterian Council, the Annual Meetings of three or four missions, the General Meeting of the Tract Society, Bible Committee's meeting, meeting to organize the Educational Society of Korea, committee meetings untold. We had intended to present a resume of important work effected in each. We find it impossible, unless all the pages of this double number be given up to this phase of the Korean work. And a consideration of the question upon its merits has led us to the decision of contenting ourselves with the much curtailed report of the "vicennial" Conference and with such gleanings of the good things from the other meetings as we are able to find room for in this number. Of material we would gladly print today enough and more is at hand to completely fill our volume for the year.

\* \* \*

One decision arrived at after days of debate and canvassing of arguments by the northern Presbyterian Mission at its meeting last September we cannot let any degree of pressure for space in our columns prevent our making as widely known as may be. It is the decision, God showing His willingness by sending the men and the means, to open three new stations. Of these one was practically decided on a year ago, and Rev. F. S. Miller is instructed to pur-

chase property as soon as may be done and to remove his family next spring, provided the Board does not prohibit, to Chong Ju in the Chung Chong province, about half way between Seoul and Taiku. A second station is to occupy a central location in Wbang Hai province, and a committee will select the most desirable magistracy for it during the coming winter. Rev. W. B. Hunt and Dr. H. C. Whiting, with their families, stand ready to move in as soon as Board sanction is obtained and the arrangements can be completed. The third station is to be established at Kang Kei in the far north, where the beneficence of the McKenzie Prayer Circle of Toronto, Canada, enabled Dr. Sharrocks and Mr. Ross to purchase a "rest house" immediately after Annual Meeting. Mr. Ross expects to push forward to the occupation of this station in the immediate future. Taken in connection with the action of the Southern Presbyterian Mission is deciding to open at once the station of Kwang Ju in South Chulla province, transferring to it the entire force now stationed at Mokpo and looking for future reinforcements to re-man the latter, if best, this constitutes a notable forward step toward the complete occupation of Korea. It is a direct sequence of long continued prayer, and some of the separate actions involved come as definite answers to specific prayer. Notably so does the sum with which the "rest house" at Kang Kei has been purchased. Board consent depends only on the support afforded by the church in the home land. We therefore present it as a distinct obligation that those to whose hearts we know Korea lies very close be constant in supplication before the throne. He who has so obviously guided us to the opportunity and to the taking up of this broader work surely will not be deaf to our further prayers on its behalf.

#### AWAY NORTH TO KANG KEI.

*From Personal Report of Rev. C. Ross,  
September, 1904.*

**T**HE first trip after the Annual Meeting was made to the regions of Kang-kei. This city is located ten days' travel north of Syenchun. The actual distance, 750 li, or 225 miles, does not in

figures represent the difficulty of getting there unless one remembers the numerous mountain ranges that have to be crossed. Situated about thirty miles from the Yalu on the west, and with only one other city between it on the north and the Manchurian border, Kanggei lies about equally distant from Wiju, Syenchun, and Pyeng Yang. If one could go as a bird flies, the distance from Syenchun would be a little less, but having to go either east or west to secure a road the distance is practically the same as that from Pyeng Yang.

A trip was made to this northern section last fall and extended into Manchuria on the west, where we have two groups of Christians. In the city of Kanggei itself we have the baptized persons, nineteen catechumens, and ninety-three adherents. In this northern section, extending from the city of Chosan on the Yalu (a point 165 miles north of our station) to the Manchurian border on the north, we have seven unorganized congregations with over 300 adherents. Of these 42 are communicants, twenty-six of them added during that trip. At the same time new believers were received into the catechumenate to the number of 35.

Another section of territory under my care lies between Syen Chun and a point half way east on the main road to Pyeng Yang. Thence it extends north until it joins the territory above mentioned. The two sections include two thirds of North Pyeng An province, i. e., of the mere territory assigned to the care of Syen Chun station. This eastern territory has been visited twice this year, in January and again in June. It has nine groups with 633 adherents; 31 catechumens have been added and 50 persons baptized during the year out of a total of 159 communicants on the roll.

Four helpers are at work here, the fourth having been added at the close of the Syen Chun winter training class. Before the addition of the fourth helper two of the three were practically supported by the Koreans. These men are the acting pastors of various groups until the time that we have a presbytery. Two missionaries or evangelists, wholly supported by the native church, have been working particularly in the regions beyond Kanggei. An Academy student

acted this summer as colporter for a time, making a trip to Kanggei. By following out instructions not to sell books until he had supplied the most distant points he had enough stock to supply the region of Kanggei and north, but little was left over for the parts through which he passed returning. This summer a church officer in the city of Chosan has been appointed as a permanent colporter. He took two horse loads of books with him. That quantity was sold last fall when I visited this territory.

The first training class held for five days in the fall in Kanggei was attended by both men and women. It was a great pleasure to the teacher to see a large proportion of the members of his class following the instruction with the open Bible. The second class was held 210 1/2, 63 miles, southwest of Kanggei in the city of Chosan on the bank of the Yalu. Coming out from Manchuria after a brief trip to a group of Christians, fifteen people accompanied me to the training class. Among these were six women who walked all day. It is needless to say that with such appreciative pupils we had a helpful week of study.

In my congregation of one thousand, scattered over sixteen groups, there are 347 catechumens and 215 communicants. During the year 68 catechumens have been added to the roll and 81 persons received into fellowship with the Lord.

#### NEW STATION.

*From Annual Report of Syen Chyen Station, September, 1904.*

**I**N our last year's report we presented strong arguments for the opening of a new station in the northern part of our field. This year we desire to recapitulate and emphasize those arguments more strongly than ever. The great distance of this field from Syen Chyen makes the cost of working it from this station very heavy, one trip often costing nearly the missionary's entire allowance of itinerating money for the year. Furthermore the necessarily scanty attention that can be given in one brief visit is altogether too little to properly care for a work that is growing so fast. Christianity has taken a firm hold and is propagating itself rapidly in

the territory that would naturally be tributary to the new station. There are already 181 enrolled believers and a Christian constituency of over 300. The missionary will be welcomed with open arms instead of, as is too often the case, being obliged to settle among a hostile people. Besides the northern half of North Pyeng An Do, the territory of the new station would include a strip of Manchuria of unknown width settled by Koreans, among whom two promising groups are already located.

Kang Kei is the most favorable location for the new station. It is, next to Eui Ju, the largest city in the province. There is a population of 10,000 and it is the trade and political center for a wide region. The people are like the people of Eui Ju in being wealthier, more intelligent, and generally of a higher class than the people of the smaller cities. Tiled houses are the rule and the dwellings are built on a much larger scale than in the southern part of the province where timber and fuel are scarce. The situation is healthful and, compared with interior mission stations in other parts of the world, remarkably accessible. In our opinion the time has come for a forward movement in the direction of a new station and we therefore renew our request of last year for two clerical workers for this section, asking that they be assigned to us at this meeting of the mission and that one shall be if possible a man with some knowledge of the language.

#### KANG KEI AND THE REST HOUSE.

*From a Private Letter by Dr. A. M.*

*Sharrocks, November 18th, 1904.*

**A**M on my way back from Kang Kei. Have been away from home more than three weeks. We have secured a good rest house in Kang Kei. It is a fine tiled house of eight rooms and kitchen, outside sarang, stable, and about ten kan of quangs. It has quite a little land around it, is on sloping ground, and has fields on all sides, which we intend buying up as fast as possible. We cleaned it up, took out a partition to make a better sized room for a study for Mr. Ross, and gave it a fresh coat of white paper.

The work in Kang Kei is doing beautifully. I left Ross there with a training class of eighty or more, which would last about ten days. He had a list of about twelve to be examined for baptism, and more than forty candidates for the catechumenate. If these were all received, and no doubt most of them will be, it will nearly double the present roll. At the Sunday morning service the Sabbath I was there there were 111 present. Some of them of course were visitors.

The people of Kang Kei seem to be a more progressive, intelligent people than I have seen elsewhere in Korea, except in Euiju, and they are even better than those in Euiju in their friendliness and gentle spirit. Their houses are large, mostly from three to five or six rooms, are high and almost as Korean in their cleanliness. Where we stayed the house was a seven room house with high doors, etc., and wooden porches, and it was refreshing to see one of the women of the house going about from room to room with broom and dustpan in hand each morning cleaning up. While we stayed there we had a suite of three rooms, which we used as bedroom, kitchen, and drawing-room. Imagine the style!

The city itself is nicely situated, except for its distance away from the rest of the world. In back is quite a forest rising up some distance above the city. The trees are mostly pine, but there are a number of spruce and others among them. In front, just at the foot of the sharp bluffs fifty or sixty feet high upon which the city wall is, flows a beautiful river, a large branch of the Yalu. The river is of good size, though, on account of its shallow spots, large boats can only come within 120 *li* of the city. In front of Kang Kei the river is about 200 feet wide and eight or nine feet deep. In summer of course these dimensions are greatly exceeded. I never saw water more clear. Just to the northwest of the wall flows a branch of this river, about forty feet wide but a foot or less deep. It flows into the big river just at the point of the city wall, which at this place must be at least 100 feet above the level of the river. There is still another smaller branch on the east of the city, which also flows into the big one just

above. The outlook from any part of the town is pleasing.

No Japanese troops have been to Kang Kei up to the present, but several months ago some fifty or sixty Russians came down on them, but were repulsed by the Korean troops posted there. They are now expecting the arrival of some of the Japanese, as they are already in most of the Yalu cities, Qui-wou, Chosan, Pyeng Tong, Chang Ju, and of course Euiju.

WHAT A GIRLS' SCHOOL COUNTS FOR.  
*From a Private Letter by Miss M. B. Barrett.*

I did not know Miss McKenzie, as she died before I reached Korea, but she was one of the first people that I heard about, she and her consecrated life being mentioned often by those who had known her. I am told she spent a year here in the school when Miss Doty was in charge, and that she used to take one or two of the girls out with her and distribute tracts in any home where they would receive them. And even yet occasionally when a candidate for baptism is asked where he first heard of Christ, the answer is, "My wife received a tract one day about so many years ago from an old foreign woman and one or two Korean girls." She taught the girls a number of hymns in English, and they still sing them, getting the words all correct, though I do not know how well they understand the meaning, as we do not teach English. But her life made an impress on those girls that will live on in their lives and then in others whom they influence.

Such work as Miss McKenzie did could be done only by an elderly woman, and there is no one here now who could do it, even if time were not lacking and there were no other hindrances. A native Korean woman does not need the girls to help her explain, as Miss McKenzie did; so that at present the girls are not doing any direct evangelistic work. And yet, in a very important sense, the work is all evangelistic, though the direct evangelistic work is impossible to most of our girls until they become grandmothers. However, to most of them it is permitted to work for the Lord, both while they are in the school, and after they leave.

Some of our girls have gone into sections of the country far from here, and we hear the most encouraging reports of the nice *dean* homes they keep, the way they keep and train their children, of their general influence on other women from their merely *being* what they are, without regard to what they can do or what they say. As yet we have not had many of them go out as teachers, because there was no demand for girls' schools. The education of girls is still in its infancy in Korea. But one of the girls who finished the course last spring is teaching a primary school for girls on the other side of the city this year. She has nine little girls in her charge, and as she is a girl with a very strong character and a beautiful Christian life, I think she must do much good. Next year probably another girl will take her place, and she will go to her parents in Pyeng Yang. The plan is for her to be married to a young man in the Academy there and teach in the girls' school there till her husband shall finish his course and leave Pyeng Yang and go into Christian work. At any rate, however the plans work out, the girl will be a strong influence for Christ wherever she goes.

A second girl was married last spring. Her mother is a virago, and, having been disappointed in getting many of the good things of this life, had made up her mind to get them through this daughter. I can't tell you of all the ways she planned and worked to get the girl out of our possession and tried to sell her, but at last it became so evident that she was fully determined to get what she could out of this one resource left her, even if at the price of the girl's virtue, that a marriage was hurriedly arranged for her with Mr. Gale's cook. It was not done on the sly, and the mother was told, but it was carried out in order to save the girl, and at the last the mother gave a seeming consent. But since the wedding the mother has been making life a burden to both the girl and her husband, so now we plan to send them to one of our out-stations, where the man can work for one of the missionaries and the girl assist in woman's work. In that particular station they want just what this girl will be, a good educated Christian young woman to

help start a school for little girls. So she too will have very important work to do.

Two of last year's graduates are assisting me in this school here. Others are married and filling their places well.

Now about some new girls. One little girl just entered is twelve years old, reads, writes, and knows some Chinese. Her father is a recent believer, and, though a very earnest man, I think, not yet baptized. The little girl knows almost nothing of Christ or Christian teaching. That is just what the girls I've been writing about were when they began in the school. This child has younger brothers and sisters, and I hope much for what she can do for them during the summers after spending her winters here.

Another case is more interesting, but less typical. This girl was one of a family of girls. She saw her elder sisters married off, all of them unfortunately, and as she saw them so unhappy, she determined not to marry, and when it came her turn she refused. Then, when they were preparing to compel her, she ran away and went to a Buddhist temple, where she shaved her head and became a priestess. This was putting herself down with the lowest of the low and losing caste altogether. Her family were so angry that they tried to kill her. Up to that time she had never heard of Christ, but about then she fell in with a Christian family, who took her into their own home, where she stayed for some time, learning what she could of Christ and His teachings and His love. Then the missionary who had charge of that district put her into this school. She is taking her place with the other girls studying, sewing, working, and seems very happy. I don't think Christian truth has as yet greatly affected her, but she is interested and willing to be taught. She wears her head wrapped up in a white cloth to hide the hair, which is still very short, and her face, though bright, is as yet quite different in expression from that of the girls who have been here one or two or more years.

I think these cases illustrate what I mean by saying that all our work is evangelistic. The girls here are to be teachers, wives of helpers, examples of beautiful Christian character, when not



in active work for Christ. And after a few more years doubtless some of our former girls will become Bible women; but in Korea that is impossible till they get to be rather old women, say thirty-five or forty at least.

#### JUNKIN MEMORIAL HOSPITAL.

*From Personal Report of Dr. C. H. Irvin, September, 1904.*

**T**HANKS he to God and generous friends for the Junkin Memorial Hospital! The building was finished last October and, had the heating plant been here, the hospital could have been opened for the reception of patients at that time. But the plant did not reach us until February, and when it did come, we were lacking funds with which to install it or carry on that department of the work until the close of the fiscal year. Through these delays nearly a year of valuable time has been lost.

The heating plant is now being installed at the time of the writing of this report, and we hope to see the hospital formally opened before September.

The building is first class in every particular, beautifully built, light and cheerful, and we would make no change in the plan, even if we could. The cut on the appropriation left me but \$92.50 more than I had last year, when only the dispensary was to care for. How I am to care for the hospital from ward to laundry, including assistants, light and heating, food, general expenses, &c., &c., for a period of eight months with only this small amount available from the Board, and do it as it ought to be done, is a question I yearn to have solved.

In this department one thing continually aimed at has been the putting of the medical work, as far as possible, on a self-supporting basis. There is no reason why those who are fully able to meet the cost of their treatment should be supplied gratis. Indeed to give free that for which they are able to pay tends to promote a parasitic spirit among those who are the recipients of such favors, and stifles that spirit of self-reliance which we all desire, in the interest of the native church, to be cultivated and developed. There are of course those who come to us who are

poor as well as sick, and their poverty-stricken condition renders it entirely impossible for them to help themselves in the way indicated, and towards such our duty is clear. To turn away the unhelped would be in direct variance to the spirit of Christianity and would therefore frustrate the high object we have in view. Hence the destitute must not only be supplied with free medicine but with food and clothes also, if needs be, while under treatment as patients, and for this purpose there should be funds provided by the church.

Every department is overshadowed with the evangelistic spirit and made to bear the Christian seal. We do our best to make known to those who come that there is a free and present salvation for all and that the Gospel shuts none out but those who by their unbelief lock the door against themselves. In this I have been ably assisted, not only by the hospital evangelistic helper and the Bible woman, but by all the Koreans connected with me in the work.

Much Christian literature has been placed in the hands of the patients, but great effort is placed on trying to get in personal touch with all and explain to them the way of salvation, and that our mission here is not so much to heal the body as it is to save the soul from sin and death. Therefore, on the patients reaching the waiting-room, we do not offer them literature at once, but try to become acquainted and make friends. In this way, having brushed away the coldness and embarrassment that usually exists between strangers, and having in a measure warmed our way into their confidence and affection, we tell them about God and His wonderful plan of salvation for them and all mankind. The frank, open-hearted, and honest way they listen to the sweet story of Jesus is sometimes very touching, and it is not uncommon for patients to remain for some time after they receive their treatment to learn more and pry farther into God's plan for them.

The Junkin Memorial Hospital will open a new avenue for winning souls entirely for Christ, and we pray daily that God will make it a power in His work. Patients, after undergoing a more or less serious operation, must of necessity remain some time for after-treatment,

and this will furnish the opportunity for a regular course of instruction. We believe many conversions will follow, and those who return to their homes unrescued certainly can never be the same heathen they were before and will be able to do much good for Christianity by their testimony as to the practical workings and to the teachings they received while with us.

#### KOKCHUNG UPSO.

*From Personal Report of Rev. C. A. Clark, September, 1904.*

ONE incident only I want to speak of, the death of Yi Yong Uhni. He was the little lame boy who was in the hospital several months for hip disease. He always came to all of the services and even when he became very weak he had the attendants bring him in and put him down right by the speaker's desk. His little face looked up at one so colorless and transparent, it seemed to have in it a little touch of heaven, even before he went. We examined him for baptism in November. He was nearly gone then, in pain all the time, catching his breath as he answered the questions. I never expect to hear such answers again. Dr. Avison was asking the questions. Every answer came clear and true. He knew whom he had believed. One could feel it. One or two of his answers were especially good. Dr. Avison asked "How do you feel now? A little while ago you were afraid you were going to die; are you afraid now?" "Oh no, kokchung upso (I have no anxiety)" he said. "Well, do you want to be baptized? And if so, why?" the doctor asked. "I want to get nearer to Jesus and have His seal upon me." "But can't you get nearer without that?" "Oh yes; but I want that too." "Well, supposing you do not get this baptism and should die; could you get into heaven any way?" "Oh yes, it don't make so much difference about this baptism after one has the baptism of the *Holy Spirit*." I caught the doctor's eye as he said that in his sweet boyish voice. I know the doctor felt as I did, that the little fellow was away up on the heights above us. He went home a little later, up where he need have no more kokchung about that

poor aching body. If the Seoul hospital has never done anything else, it has more than justified itself in the life of little Yi.

#### COUNTRY EVANGELISTIC WORK.

*From Annual Report of Pyeng Yang Station, September, 1904.*

ENCOURAGING features are numerous. There is an increased liberality in giving, showing itself not only in larger subscriptions to the helpers' salaries (in two circuits these subscriptions have doubled) but in gifts for church buildings and for evangelistic work.

From Anju comes this story of a generous gift. The Japanese troops used the church building for a stable and damaged it and the houses near by to such an extent that the people decided that their best course was to buy a house in a different neighborhood and fix it up for a church. One woman named Choi Si, a widow of considerable means, was particularly zealous for the new church. During a severe illness she had been thinking a great deal about the Lord's work in Anju, and its needs, and her conclusion was like this, as nearly as can be quoted from memory: "The church here is small and not fit for the people to use, and there is no good place for the the helper or the missionary to stay when they come to visit us, and the missionary can not bring his wife here to see the people. So the Lord has put it into my heart to buy a church and give it to them." The war kept her from selling her fields as she intended, but she contributed 500 yang, and this, with 450 more raised by the other Christians, bought a fine tiled house, well located, that will make a splendid church, and will be a source of more joy to the congregation than if it had been all the gift of one person.

For the evangelistic work, not only has the force of helpers been increased, but the people are supporting numerous special preachers. The six groups that meet at Mu Chin, in the Choong Wha circuit, one Sunday in each month, pay the expenses of several of their number, one being a woman, whom they send out to preach. As a result many have heard the Gospel and a group that seemed dead

is now revived. The people of Kok-san Kol furnished money to pay an evangelist to come in and preach especially to unbelievers in their towo. Two circuits each support a market preacher who travels like a merchant over a regular beat, preaching and selling books at all the fairs. Mention should also be made of the Yong Sukol's gifts of 2,000 nyang in money and fields to endow a school.

Better even than the gifts for the support of helpers and the sending out of evangelists is the report that there is among the people of all the circuits a "general desire to preach more." Two groups have divided the counties in which they are situated among the members of the congregations for regular and systematic evangelization.

The Anak circuit reports two young men, Kim Kwi and O Sunhng, converted during the past year and already widely known both by reason of their work for souls and for the inspiration they are to others. They are men of good families and in comfortable circumstances so that they can give much time to study and to preaching. Mr. Kim was converted last autumn, and put in several mouths at classes, including the Pyeung Yang Winter Class. In February he moved from Haiju to the magistracy of Chang Yung, where he has been assisting in teaching and preaching. Mr. O is a resident of Chang Yung, and last fall for the first time entered the Academy. He was not then a professing Christian, but was interested and was reading the Bible. His Academy work was good, and from the first he took an active part in religious exercises. During the evangelistic campaign in the city, he made his first attempt at street preaching. When the Japanese army came into Pyeung Yang he returned to his home, and with Mr. Kim began teaching what he knew of the Gospel. He opened his own house for the work, besides preaching in the markets, on the street corners, and to the groups of farmers as they were resting from their work. It was not long till others were interested, and they began to gather in Mr. O's house for Sunday services. The meetings have an attendance of about 40 persons and Mr. O considers the work too important to leave, even that he may attend the Academy next fall, though

he hopes yet to be able to complete the course.

The work is better looked after in some respects. This is due partly to there being more helpers and those that are already at work being better instructed, and partly to the ordination of three elders;—Han Suk-chin of the So Oo Moul group, Choi Chung-yup of Modong, and Cho Pyung-jik of Kyodong (ordained July 24). These ordinations make organized churches of the three groups to which the men belong. The Pyeung An Committee of Council will request the privilege of ordaining several more elders in country groups this year. Some good new material for helpers and leaders is also reported.

The Mr. Han mentioned above has been a marked man in the development of our work. Baptized in Wiju in 1891 he began aggressive work for the conversion of his friends and acquaintances and gave such promise of usefulness, zeal, and sincerity, that he was selected as assistant in opening the work in Pyeung Yang. He moved here in the spring of 1893, and continued until 1897 as helper in the city church, when he removed to the country 20 *li* east. Through him we purchased our property in Pyeung Yang and he had to bear the brunt of the persecution which came upon the infant church in the spring of 1894. Faithful, though he expected to die for his faith, he witnessed most powerfully to this entire northern region. His activity in the region of So Oo Moul has resulted in a strong church there and several other groups which are developing into churches. Strongly beset by the temptation to enter into political schemes for the reform of the government, he spent one most unhappy year of compromise and struggle, but gained a signal victory and for some years has again given himself zealously to the work to which he believes the Lord has called him. His efforts have been greatly blessed and we are asking this year that he be taken under our care as a candidate for the ministry.

A point in favor of the church is that it is better understood. The persecution in Whang Hai, now happily at an end, opened the eyes of the people to the difference between Protestants and Catholics. Also, as one report says, "year by

year the contrast between the Christians and their heathen neighbors is increasing." This was strikingly illustrated at Sam Kol last Winter. One cold night, a young and very bright scholar from near the Yalu, came to a Confucian school begging the privilege of sleeping there that night. The teacher's answer was a rough refusal, to which he added "go across the valley to the 'Jesus Church.'" The young man went, and was treated kindly and given a place to sleep. The leader of the group asked him to stay, and while he studied the doctrine to teach them to read the Chinese New Testament more accurately. He soon developed into an earnest inquirer, taught the boys Chinese, established a little school, and by attending the Pyeng Yang classes is fitting himself for regular work as a teacher.

Best of all is the spirit of the people. Everywhere the war and the coming of the soldiers caused anxiety and trouble, and everywhere they stood firm. A few, mostly catechumens, gave up their observance of the Lord's Day, but the most have been faithful throughout, and have come out of the trial the stronger for it. We would speak particularly of the Chinnampo group. It was at this port that part of the Japanese First Column—perhaps 25,000 men—was landed, and for months the town has endured military occupancy, with all its attendant evils. Yet the Christians were faithful and the group is growing vigorously.

The threats of the Tong Haks, directed as they were at the Christians, were even a better test than the war, and this too was nobly met. A few here and there went over to the Tong Haks, but nearly all held fast their faith. One young man, the only believer in a village full of Tong Haks, who when the day set for the rising was near, came across to where the missionary was, to be received as a catechumen, with no apparent fear of the danger that faced him, is a fair sample of the faith and courage of the whole church, in a time when the country Christians in particular were confronted by what might easily have proved a serious situation. And now that the movement is quiescent, the Christians are seizing their opportunity to spread the Gospel among the former Tong Haks, many of whom are coming to see

that they were deluded, and some are turning to the truth.

#### OUT-STATIONS OF MOKPO STATION.

*From Report of Dr. C. C. Owen, September, 1904.*

THE church at Rukke, Kwangju county, with Mr. Chee in charge, reports 47 catechumens as against 21 last year and an average attendance of 100, last year, 25. Twenty-one adults were received into the church. In addition to the Sunday-school and the usual Sunday morning service, there are a Sunday evening service and a weekly prayer-meeting conducted at two villages. On Saturday evening a class for the catechumens is conducted by the leader. During the winter there was a school for boys at Todim, in which village Mr. Chee resides. Eight boys were in attendance: three were examined, of whom one was baptized and another was received into the catechumen class. This school did not survive the spring on account of lack of support, but during its brief existence was self-supporting. Of the members of Rukke church two were disciplined. The church was visited by persecution. At first a Christian boy was thrust into prison, suffering for the sins of others; and later Mr. Chee, the evangelist, and another Christian were arrested at their homes, severely beaten as they walked along the road, and cast into prison, where they were confined four days.

The church at Patatung, Naju county, reports seven catechumens, last year 13. The apparent decrease may be accounted for by the fact that seven were received by baptism. The average attendance is put at 40, last year 20. The Sunday evening service and the weekly prayer service are conducted at two different villages. A building has been purchased and fitted up as a house of worship.

The church at Hanamal, Young Kwang county, reports seven catechumens, the same number as given last year, and an average attendance of 80, last year 20. Five adults were received by baptism. In addition to these, as the result of the last examination, six were received into the catechumen class and one adult was accepted for baptism,

but has not been formally received into the church, owing to the inability of the missionary to repeat his visit. This flock also endured persecution. A member of this church and his father were caught and beaten with Korean pillows, which are simply blocks of wood with no suggestion of downy softness. The believers were driven out from their homes and found refuge among the wild animals in the mountains until their persecutors shouldered their arms and took their departure. Since the completion of the new church building the attendance has increased rapidly, amounting at times to 160.

The church at Paichee, Cbang Sung county, reports 12 catechumens, last year six, and an average attendance of 40, last year 10. Five adults received baptism. A conveniently located building was purchased and fitted up for a house of worship. At the present time the leader is in prison suffering hardships for the sake of the Gospel.

#### SPECIAL WINTER CLASS FOR CITY MEN.

*From Annual Report of Pyeng Yang Station, September, 1904.*

**T**H**ERE** is a large class of business men in the city who for various reasons find it difficult or impossible to attend the regular Winter Class, and for whom we have therefore for two years past held a special class of half-day sessions. This year it was planned to hold nightly evangelistic services in the Central Church in connection with the class, and in order to advertise it and secure as large an attendance as possible, it was decided to divide the city into districts and then call for volunteers, who under the leadership of the various missionaries, who were perforce all at home owing to war conditions, should make a systematic daily visitation of every house in the city, preaching the Gospel and inviting to attendance on the evening services. Over 100 men volunteered for this service. The forenoon only were given to study and in the afternoon, after a half-hour prayer service, the various workers scattered to the portion of the city assigned to them, and then went two by two into every house, preaching, and

distributing a specially prepared tract, to print which a number of the Academy boys worked the press early and late, and were therefore not able to participate in the visitation work.

Each night one Korean and one missionary preached, presenting the simple Gospel. The first evening several hundred unbelievers braved the snow-storm and came to the church, which was filled. It was evident that a profound impression had been made, and 96 names were handed in by men who claimed to be interested. The second evening brought the largest crowd ever assembled there, fully 2,000 being present. Hundreds were turned away, and many Christians retired to make room for the unbelievers. The third day a special afternoon service was held for the women, and only men admitted in the evening, and the men alone comfortably filled both sides of the church. This night some 75 arose and professed faith in Christ.

At this time the war scare was approaching its climax. The Japanese soldiers were nearing the city from the south and it was reported that the Russians were coming from the north. The calm demeanor of the Christians, who were closely watched by their heathen neighbors, exerted a powerful influence upon the city and transformed what would probably have been a panic into an orderly flight. In two days the city was almost deserted, thousands fleeing in every direction. It was of course impossible to continue the class and, though with great regret, it was brought to a close before the intended time.

We do not know and doubtless never shall know, the results of those meetings. All classes of people attended; military officers, secretaries and under-officials from the Governor's and Magistrate's residences, scholars, merchants, artisans and coolies. Many were greatly impressed and we trust and believe that those impressions will not be lost.

#### CHURCH, PRISON, AND SCHOOL.

*From Personal Report of Dr. J. S. Gale, September, 1904.*

**T**H**OUGH** not of great advancement, this has been a year of promise in

church work. There have been baptized 35 and enrolled as catechumens 36. But perhaps the most hopeful part of all has been the interest taken by a group of men who have passed through deep trial in their political and spiritual experiences. A group of some six attend our services regularly. They are not yet baptized but are undoubtedly Christians. They learned of God's love first when they were victims of man's hatred, prisoners in the Kam-ok-so (common prison). By reading the books of the Tract Society, which are supplied free to the prisoners, and hearing the words of those who called to preach to them, these men came to believe and decided then and there to give up the old life and identify themselves with Christ. They were given a trial for the first time after two years' imprisonment and were all acquitted—not guilty, but see that you do not do it again.

One is Yi Wun-geung, who, under the old regime, was secretary to one of the six Boards, passed the koaga (examination), and is mentioned specially in official records as one of the noted scholars of the last fifty years. He is now studying closely a large type edition of the Chinese Bible and finds in it an interest that surpasses even that of the ancient classics.

Mr. Yi Tang-ja is another who has decided. He was one of the members of the first Korean embassy that went to Washington in 1885. His son still remains in the Kam-ok prison. "I am so glad," said the father speaking to me about his son, "had I not been there, I could not have known Christ, and my boy needs just the same kind of trial to bring him to God." "I wrote him the other day," said he, "saying, Do not lose heart, but look upward and fix your hopes. You are in prison, but so am I. Yours is a little prison with few prisoners, while mine is a great prison house with its millions. Look up to God and trust him." This surely was good counsel from a Korean father to his son.

There is also Hong Cha-keui, a former official, and Mr. Kim Chong-sik, who was at the head of the police in 1895-1896, a tall handsome Korean, who found relief from the miseries of prison life in one of Mr. Moody's sermons

translated into Chinese, and then sent word to have some one go tell his wife the good news.

Kim's bosom friend is Hong; but Hong has two wives, has had two for many years. Still he is an earnest Christian and his second wife likewise. What shall he do about it? "But," says Kim, "we joined hands in the prison with tears and gave our hearts to God. We decided to live out the doctrine till He should call us. I would not think it right for him to put his second wife away by force, neither would I like to be baptized and leave him on the catechumen roll alone. Let me stay with him in the catechumenate to help until such time as the way is clear." To my mind no more beautiful expression of Christian brotherhood could be found.

Along with these is Chang Eun-pok, who was in London with Prince Chun-yong and there learned the truth. They are an interesting group and we welcome them to our gatherings.

Our Yun-dong quarters were enlarged last year, but are again too small, so that the question of a local church is before us. Sunday last the men numbered 94 and the women 69.

I have had two classes a week with the boys and girls of our Intermediate Schools, teaching history and astronomy, assuredly, if not the most important, one of the most important parts of our Seoul work. By means of these schools we hope to have our young people get a knowledge of the Bible, of cleanliness, of order, of method, of diligence, of the right and wrong of things, of laudable ambition, of unselfishness, of common sense, of consecration, of discipline, in fact of all sorts of things hitherto unknown in Korea, of the duty of subjects to the ruler, of the privileges and duties of the heads of the family, of the meaning of the offices of ministers and deacons, of the power of thought and language in momentous times like these, of the hurtful side of Korean customs, of the high calling of men and women created in the image of God and responsible to Him, of the beauty and perfection of a life of faith.

I am more and more impressed with the fact that you cannot teach the older generation the secret of good order or the art of quiet government or any-

thing in fact of the intellectual side of life; so that we are shut up to the group of boys and girls in our schools. Let us have all we can in the way of equipment, so as to take advantage of our opportunity. How can you teach order in a Korean hut? One may be orderly, even though squatted on the floor and living as a Korean, but he must learn the secret of it elsewhere. How can you teach responsibility when time and order counts for nothing? How can you impress them with the power of thought and language when they have no books?

We need a good school building, large enough for ventilation and for relief to the mind. We need all the equipment and appliances of a western school to teach western knowledge. Nothing less will suffice. Until we have a good building, equipment, and all the books we need, we shall scarcely have begun the task of preparing our young people for their life work. I appeal for the school. May we be earnest in the matter. We cannot put other than Korean thoughts and ideas into boys and girls who sit crowded together and doubled up on the floor in a low-roofed, ill-ventilated, unequipped native hut for school.

In translation I have worked at school books, some of which will be ready shortly for the Tract Society Examining Committee. A Life of Martin Luther is now ready and some other books are on the way. As a step forward let me note: Among the many good-for-nothing Korean customs that bind their thongs around the lives and souls of the people, the big hat of the mourner is one of the worst. It interferes with his every move and makes him, if possible, more useless than ever. In the heat it almost smothers him; it takes up no end of room; it means that the man wearing it is condemned, guilty of the death of his parents and so cannot look up to heaven, false on the face of it; and yet Christians wear it in fear lest the outside world look askance at them. May it be gotten rid of forever. I have never known an earnest Christian to have other than condemnation for the hat, but they so fear *pipang* (persecution). Any attempt at reform in the way of not wearing it will bring on a fight like Luther's against the pope.

Two years ago when the matter was up in the Council the elders of the church squirmed and winced and one from the far north said "*Koah'i keun ch'oi anio*" (not a very great sin), which surely was condemnation sufficient without anything else.

A week ago one of the school boys, Kim Pyeng-heui, lost his mother. She was enrolled as a catechumen and when questioned as to how she first came to believe said "My boy, Pyeng-heui, is a Christian and I learned from him." She passed away in peace and the funeral came. Pyeng-heui was the oldest son and should of course go with ropes tied round him and wearing a hat larger than a beehive. Already the hat was there, unorderly by him, and the ropes were being made. I sent word to Pyeng-heui: "You are just the one called for a day like this. Your mother is in heaven and you did not kill her but were the means of her salvation. You are not condemned before God and unable to look up, but are a happy boy, and by His grace help these poor ignorant people round you."

Pyeng-heui came to me and said, "I think just as the *moksa*, and I don't intend to wear the hat." He walked in his place with his little white hat only, and the people shouted "Look at that! I say, no hat! That's your Christian for you!"

Beads of perspiration gathered on Pyeng-heui's nose, but he went through it like a man. Many of the Christians said "Put on the hat: why expose yourself to the insult?"

Pyeng-heui stammers a little, so his words are few and they could not pick a quarrel with him. Brave boy, Pyeng-heui! Others have sent word since, many of them, it is easy now, "We are going to do as Pyeng-heui did, and my father and mother say it is right."

\* \* \* \*

Latest word from Mr. Bruen of Taiku says "Four hundred people gathered at one of my groups for 'Thanksgiving Day' service. The work is growing. I received some seventy catechumens on a fifteen day trip through one third of my circuit."

## PERSONAL REPORT.

*Of Rev. W. F. Bull, Sept., 1904.*

THE past year has been one filled with almost all the varied experience incidental to missionary work—the conical, the sad, and the joyful: and it is hard to tell which has predominated, the encouraging or the discouraging. But for the ever-present and firm conviction that nothing ever happens without the Lord's knowledge and that He is far more interested in the work than we, the discouraging would probably be the greater.

I have had the oversight of four regular meeting-places, and my plan has been to visit these places in rotation, preaching at each place one Sunday in each month. This plan has been carried out with some regularity but more irregularity. The irregularity has been due to the fact that all the places, except the local church, can only be reached by boat, thus depending on tides and winds. While the tides are very regular, they are not always apt to be right at the right time, and the winds are a most uncertain quantity. I have sometimes started out for one place and landed at another, and sometimes landed back at home without getting anywhere. On one occasion we started out in a light snow, but by the time we reached the middle of the river such a blinding storm came on that we could not see land on either side. We could only keep the points of the compass by the direction of the wind; so we went about and ran for home.

By way of illustration of the uncertainty of boat travel in Korea, here is a page from my note-book:—"July 2nd, 1904. Left home for Kat Kai at quarter to five p. m. Went up as far as Chi Sai Out. Tide about in, wind changed to head wind, and heavy black clouds coming down river. Turned and ran for home. When in sight of home wind again changed and clouds seemed passing over; so turned at 6:30 and started up river again. Wind changed again, and went into Shina Po. Prepared for night there. Began raining at 7:30, so started for home once more. Reached home at 8:30 and retired at 9:30. Set alarm for 2 A. M. and got up at that time and called cook and coolie. Went out to boat and found strong head wind

blowing and heavy clouds; so went back to house and preached in the local church that day."

The return trips were almost as uncertain as those going out. I once stood on the opposite bank of the river looking across to our house. The question was how to get there. I had our boat with me, but the river was filled with large blocks of ice floating down with the current. We finally decided to drift down the river with the ice past home and then come back with it when the tide turned.

One night in the early winter on a return trip from Se Chun we came into Yong Dangie, the village just opposite Kunsan, to take boat for home. We reached there just about dusk, but found that we would have to wait a little on the tide. The tide turned just at dark, so we got in and started across. A light rain was starting in and a strong breeze. As I had had no supper and was without food, I had to push on. Before we had gone any distance the rain came on very fast and the wind increased greatly. As our front sail was gone, we were at a disadvantage and could not make headway, even though the tide was with us. Instead of going across and up, we were driven by the wind nearly out to sea, and it was only by manning all the oars and exerting every energy in the face of the cold wind and rain that we succeeded in getting back to Kunsan at 11:30 that night. We reached there in a pouring rain and waited for the rain to slack a little, then went up to the Korean inn above the landing to get a place to sleep. But we were told that the house was so full they had overrun into the kitchen and were sleeping there. As there was nothing else to do, we came back to the boat and all crowded into the little cabin to shiver and wait for daylight. I had on my heavy overcoat and was wrapped up in a steamer shawl, which I finally gave to the boatman, but the Koreans had only their dripping clothes to keep them warm. There was no such thing as sleep. I stood it until about 4 A. M. Then, taking advantage of a slight pause in the rain, I left the boat and went up into the town. Not a human being was in sight. Not a sound disturbed the profound stillness. The darkness was unbroken, except by the



faint glimmer of the little kerosine lamps in front of the houses. With great difficulty I picked my way along the streets, managing to keep out of *some* of the mudpuddles. Just as I reached the last house on the outskirts of the Korean town another heavy rain came on and I went up and asked to be taken in. I was told to come in, and on doing so found several men in there sitting up with the lamp burning. They said they were so cold they could not sleep, so got up and lighted the lamp. After waiting for some time the daylight came but not any pause in the rain, so I struck out through the rain and mud and reached home about seven A. M. I soon had on dry clothes and was enjoying a nice warm breakfast that the good wife had prepared. I have appreciated the comforts of home much more this year than ever before.

Again this year in the local church I can report very little progress and much discouragement. Early in the year the members made an agreement to go out two and two every Sunday afternoon preaching. They kept this up for a little while, but it finally died out. There have been only a few additions and practically no increase in the attendance. Several members have had to be disciplined; one for drinking and Sabbath violation, another for dishonesty in money matters. One of the oldest and most trusted members in the local church had practically gone back to heathenism. He attended church only at very long intervals. One Sunday afternoon I went to look him up and to see why he was not at church that day. Much to my sorrow I found him out at work weeding the rice fields. He has since then professed repentance and has begun regular attendance again. I hope his motives are sincere. Another member who used to be a prominent man in the church became interested in buying rice fields for the Japanese and less interested in his religion. He was arrested and imprisoned at Chunju, and we had heard that he had been sentenced to the chain-gang for life, but he has recently been liberated. We were besieged by his family to use our influence to get him out, but we firmly refused to do so, and we hope his experiences will have a wholesome effect on the church and that

he is now a wiser, even though poorer, man.

The church at Se Chun has hardly held its own. The old quarrel with the Buddhists in regard to the location of the church building, which has dragged over three years, has still been kept alive. The building has been repaired and fitted and is now quite a nice place. Last year the average attendance was about fifty, but many, disappointed in not getting the worldly gain for which they were hoping, dropped off. The attendance here was also decreased by several who had been very regular separating and establishing a place of worship at Po Seng Tai, in Pi-in county on the coast. Only three adults and one infant were baptized here last year, and fifteen received as catechumens. Some of the catechumens have had to be dropped from the roll, some for non-attendance, and several for using the name of the church in extorting money—going into a village at night with guns and saying that they had come in the name of the church. We made it known to the magistrate that we had no interest in them, and he then proceeded to make them sorry for their folly. The church at Se Chun has labored under very difficult circumstances. Being established by a butcher and for a long time meeting in his house, it was and is looked on with contempt and avoided by all. This has been the chief cause why the church there has been opposed so by the yanghans (the gentlemen or higher class.)

The church at Moon Hak Kol has about held its own in numbers. While several have fallen off, their places have been filled by new men. The work here seems to be the most encouraging of the several groups under my charge. They have an average attendance of about forty, and the people seem wide awake and earnest. They have bought and fitted up a nice large building, situated high up on the hill, with nice large yard and spreading shade trees. They keep the place clean and neat and it is quite a pleasure to visit there. But here, as elsewhere, the devil has been had at work. Out of the twenty-five examined, two men and one young widow were baptized. After enjoying for several months the confi-

dence of the church, one of the two baptized men ran off with the only baptized woman in the congregation, leaving behind a wife and several children, and the woman leaving a little girl. The last news from them was that they were running a wine shop.

At the beginning of the year I felt sorely the need of a helper for two kinds of work. First, to stay in my sarang (guest quarters) and preach to all who came; and second, to go with me on my trips and visit the country groups. Without employing any one as a regular helper, both these needs have been very satisfactorily met. The old blind man that used to be with Mr. Steadman came to me after Mr. Steadman's location in Japan. His simple sincere faith and earnestness, and, in spite of his affliction, his ever bright and happy disposition would make him a blessing to any community. He is eminently a man of prayer, and we believe a spiritual power in the work. While in the eyes of all he has been simply an object of charity, he has filled the position of sarang helper most admirably, and very few have come to the gate or sarang and gone away without some word from him. I have several times suggested an outing for him that would take him away from the gate, but he has each time replied that he could not go, as some one might come to the gate and get away without hearing the Gospel. I have often come into the sarang without his knowing it and found him praying with or preaching to some one who had come in. I once went down and found him urging repentance one who had been baptized but had apostatized and become about the worst character in the village. His earnestness and spiritual joy are an example to us all.

I have had also an excellent, even though self-installed, helper for the country work. Without salary or remuneration of any kind except a little help on his travelling expenses, our house-boy's father and our amah's husband has accompanied me on nearly all of my trips and has been a great comfort to me. In fact, on the few trips that I have taken without him I have missed him sorely. He has been invaluable to

me in my work among the churches and I have felt free to call on him for any service. But he has been especially valuable and faithful in preaching to the heathen. He very rarely lets an opportunity pass for this. It is never necessary to call his attention to the fact that here or there is an opportunity to preach. I have had a number of testimonies to his faithful work from those who were being examined for baptism, and also from Christians of long standing. Through him I have sold a large number of books and distributed many tracts. On the way to and from our country groups we have preached to large crowds and together have made several trips for the purpose of preaching to the heathen. He has spent most of his time on the road.

In the latter part of August I made a trip up to Kat Kai and Sai Oul. As I passed along the road my attention was called to large piles of stones in front of each village; also to a large number of bamboos sharpened at the end and stacked up for spears. It was reported that soldiers were going to be drafted to take part in the fight of the Japanese against the Russians, and these were preparations to defend themselves against coercion into service and to kill those who came to take them. The whole country side was thoroughly excited and mass meetings were being held everywhere. The men were afraid to sleep in their houses, so took to the hills and spent the nights there. On Sunday a mass meeting of all the villages was held at the magistracy to protest against being forced into service, and threatened violence to any who came into the villages on this business. After service on this day a man came in with a letter from Pi-in saying that Kim Chi Mani and six other Christians had been arrested, hounded, and beaten, and requesting that I hasten to relieve them from the persecution. It afterward proved that they were not the innocent lambs that they tried to make themselves out to be. The so-called church there tried to collect by force an honest debt from a had character, and he had excited the people against them and sent a mob to arrest them.

## SOUTH CAROLINA.

The Presbytery of Harmony held its spring session with the Hephzibah Church, near Bishopville, beginning on Wednesday, April 5th, and closing the following Friday. At the request of the retiring Moderator, Rev. W. J. McKay, D. D., the opening sermon was preached by Rev. W. G. Neville, D. D. There were present fourteen ministers and sixteen elders.

Rev. J. M. Holladay, of Manning, was elected Moderator, and Elder George McCutchen, of Mt. Zion, Temporary Clerk.

Rev. T. M. McConnell, D. D., was with us for the first time, the Presbytery having received him at a previous called meeting and installed him pastor of the Camden Church.

The hearts of all were saddened by the absence of three of our our older members, viz: Rev. W. A. Gregg, Rev. N. W. Edmunds, D. D., and Rev. W. W. Mills, D. D., all of whom were kept away from us by sickness. Dr. Edmunds, after long and faithful service as Chairman of the Home Mission Committee, gave up his work and Dr. Mills again tendered his resignation as Stated Clerk. Both of these resignations were accepted with regret by the Presbytery, and the Presbytery adopted a minute expressing appreciation of their services.

Rev. J. M. Holladay was elected Chairman of the Home Mission Committee, and Rev. W. S. Porter, Stated Clerk.

Presbytery's Evangelist, Rev. F. Carl Barth, gave an account of his labors during the past six months and we also had an address from our Synodical Superintendent of Home Missions, Rev. F. H. Wardlaw.

Rev. J. M. Holladay, of Manning, and Elder James Winn, of Sumter, were elected commissioners to the General Assembly, with Rev. V. R. Gaston, of Mt. Zion, and Elder E. A. Alexander, of Hephzibah, as alternates.

Presbytery decided to hold an adjourned meeting in Sumter on Tuesday, April 18th, at 11 o'clock in the morning, for the purpose of receiving, if the way be clear, Rev. W. J. Wyly and arranging for his installation at Georgetown.

The fall session of Presbytery will be held with the Mt. Zion Church.

W. S. Porter, Stated Clerk.

## MISCELLANEOUS.

Traveling for The Standard has its compensations, and one of these is meeting the friends of The Standard, whose name is legion. I stopped at Monroe and hunted up Rev. George Atkinson. I found him out driving, and when I told him my business he had me to get in with him and he took me for a drive, and then gave me a list of the "possibilities" in Monroe, and I went out to interview them, and the interviews were invariably pleasant and frequently profitable financially. "Use my name as freely as you wish," Mr. Atkinson told me, and I found it a name to conjure with. It's a great work being done at Monroe. The roll has climbed steadily from 80 to 140, and out in the country Mr. Atkinson has established several Presbyterian outposts, and the future of Presbyterianism in Monroe and vicinity is bright, very bright. Monroe has one of the handsomest churches in the State, and the pride of the congregation in it is unbounded, and justly so, for it represents much self-denial on their part, and the child of self-denial is love, and those good people love every brick and stone in the building.

Down at Laurinburg there was no work to be done. "You Scotchmen all take The Standard," I remarked to one dour-looking Caledonian. "What else would you expect?" he asked, with a pugnacious stare, and really, when you come to think of it, what else could you expect?

There's a monument in this town (Laurinburg) that is worthy of mention. It's erected to the memory of a school teacher. That's a little out of the regular line of the marble industry. The fellow that gets plugged with a bullet from a Filipino gun gets a piece of granite with a word "Hero" occupying both sides; but a school teacher in a little town! Think of that. It shows, I fancy, as much the good sense of the people of Laurinburg as it does the worth of the man whose memory it commemorates. On one side it has the name, Quackenbush, with date; on another a quotation; on another, "In recognition of his exalted character, in appreciation of his ennobling influence upon youth. Erected by a people grateful for his love and service." On the fourth side: "Christian, Scholar, Philanthropist. Twenty-one years principal of Laurinburg High School, 1879-1900." And this monument is not put off in a corner; it is in the court house square. Perhaps those who erected it thought it might do the lawyers good to contemplate the virtues of Quackenbush's life.

Clarkton is another place that deserves mention. There

are several reasons for that. There is one special one, and that is the school. The Clarkton Male Institute is young in years, but—well, the attendance reached the high-water mark of 120 during the past year, under the admirable direction of Profs. Dunn and Hutchison. From what I saw of these gentlemen, both in the class room and outside, I'd cheerfully recommend the school or any school with which they are associated. They are Christian gentlemen. And the school has good buildings, conveniently arranged, set in the midst of ample grounds. There's space for tennis and ball and drills. In short, Clarkton has a splendid plant, and the committee is working for the school, and everything is working smoothly and harmoniously. If you want your boys in a good school, send them to Clarkton.

After Clarkton came the White Plains congregation. Rev. Robert M. Williams, the evangelist, has just finished a meeting there, and I spent a pleasant day.

Wilmington and Vicinity.—Wilmington has 30,000 people and some other things. At least the makers of a recent directory say it has 30,000 inhabitants, and who's know if it hasn't? About the other things, it was not necessary to get information from the directory.

One thing is a gilt-edged collection of bar-rooms. A fine ad. writer was spoiled in the proprietor of one of them. He has a sign painted on his door reading thusly: "Any nation welcome except Carrie," and underneath that is painted a hatchet. It was rather a dull-looking hatchet, I noticed, but there is a sharper one being ground in Wilmington even now, and the noise of the grinding can be heard in the streets. Public opinion is turning the grind-stone, and the good people of Wilmington shall yet come out of darkness into light and line up with Charlotte and Fayetteville and Greensboro and other places, which have decided that the future of their children shall not be written on a bar-keeper's license.

Rev. Wm. Black has been helping things along in the meeting which has just closed—Sunday, April 19th—at Immanuel Chapel (or church, Mr. Crowley insisted it is). The meeting was an intensely interesting one, many being turned away from the doors at different times because there was room for no others within. The aisles were filled and even the available places around the altar were occupied by eager listeners. The meeting was begun by Rev. Sloan Crowley, and after he had preached several sermons which brought some into the light and set others to thinking, Mr. Black came and took up the work, and under the blessing of God eighty professions were made. That was a great work to bring eighty into the fold, but that wasn't all; there were others who had failed to live up to their Christian duty, and many of these crowded around the altar to promise renewed allegiance to the Saviour. And surely that is not the least important part of a meeting of this kind.

At the meeting at Immanuel 18 joined the Church Sunday morning and seven were baptized. Others will soon unite—some with Immanuel and some with the other churches, and fall into the ranks of those who will hasten the coming of the Master's Kingdom.

The meeting at the Y. M. C. A. being held by Mr. Herbert is creating great interest, and these meetings were held just at a needy time, as the election of city officers comes off Wednesday, the 12th, and a most exciting contest is looked for by those who are interested in good government and those who—but I'm not in politics, as the defeated candidate remarked to the man who wanted to borrow a dollar.

I went out to Whiteville, one of Brother J. E. L. Wine-coff's charges, looking for the "elect," and found them. They are good Presbyterians in that part of the vineyard, and also good Baptists and good Methodists and Episcopalians too, and they all work together in the church and school, and it's refreshing. The town is growing and prospering as a consequence. Why, they have a large new school building there costing about four thousand dollars, and the night after I left they were going to have an entertainment to make some money for heuchas and to buy paint with, etc.

D. D. McBryde.

The Executive Committee of Foreign Missions met in regular session in the Foreign Mission Rooms, Nashville, Tenn., on April 4th.

A letter was read from the Rev. W. M. Morrison, D. D., reporting progress in the preparation of the dictionary.

The Secretary reported that Miss Margaret H. Youell, of the Southern Brazil Mission, died at the Presbyterian Hospital in New York on March 26th. He was instructed to express to the family and friends of Miss Youell the sympathy of the committee in this bereavement.

A letter from Rev. Motte Martin, of the African Mission,

conveyed the request of the mission for the committee's approval of their organization of the Church at Luebo. The Secretary was instructed to reply that the committee would heartily approve of the mission's taking this step whenever in the judgment of the mission there was a sufficient number of properly qualified men for the offices of elder and deacon among the commanding members of the Church at Luebo.

A letter from Mr. Gammon announced that the Municipal Council of the City of Lavras requested the privilege of seeking for the Boys' Department of the Evangelical Institute, conducted by Mr. Gammon at Lavras, the recognition of the school on the part of the Brazilian government, which would put it upon the same basis as to the privileges accorded to the graduates of the school as that of the Government Gymnasium. Mr. Gammon stated that in order to accept this recognition it would be necessary to have another building, costing about \$2,500, in order to provide dormitory room for the required number of students. The committee expressed its hearty approval of Mr. Gammon's accepting this offer of the Municipal Council as soon as the financial condition of the offer could be met. The Secretary was instructed, however, to state to him that in the present condition of our treasury, it would be impossible for the committee to make the necessary appropriations, but that the matter would be commended to the Church as a suitable object of beneficence to those who might be able and willing to help the work in this special way.

The Treasurer's report was read, showing the receipts for the month of March, 1905, to be \$45,652.43, as against \$41,636.56 for the same month last year, a gain of \$4,015.87.

**To Sabbath School Superintendents.**—The next fifth Sabbath (appointed by the General Assembly) collection in behalf of Mission Schools would be April 30th. But inasmuch as the Sabbath schools have just been observing Children's Day for Home Missions, and inasmuch as some of them are observing that day during this month, no circulars will be issued, and no appeal will be made to the Sabbath schools for the fifth Sabbath of this month. The two objects, however, are different. Children's Day is for Home Missions in general, and the fifth Sabbath collection is specially for Indian schools; but we do not wish to crowd the Sabbath schools by asking two collections so near together. Still there are many Sabbath schools so well organized and so regular in their work that they never fail to respond on any fifth Sabbath. If any of these wish to take their usual collection, it will be greatly appreciated by us. If any school which did not observe Children's Day would like some of our exercises to be used on the fifth Sabbath, we will gladly furnish them to any superintendent who will notify us the number of copies wanted.

Thanking the Sabbath schools for their generous aid, and praying God's blessing upon all their work for the Church this year,

Most cordially,  
S. L. Morris, Secretary.

**Relation of Missionaries to the Native Church.**—Action of the Executive Committee to be reported to the Assembly at Fort Worth:

The subject of the relation of the missionaries to churches in mission lands and to the Presbyteries in those lands was referred by the last Assembly to the Executive Committee of Foreign Missions to report to this Assembly. This action was taken in connection with the adoption of the recommendation of the Ad Interim Committee on Memorial of the Korean Mission, which memorial requested that our missionaries in Korea be authorized to co-operate with other Presbyterian missionaries in that field in the formation of a Presbytery to which the relation of the missionary should be as follows, i. e.:

"The missionaries who are members of these Presbyteries shall be members of the same only so far as concerns the rights and privileges of voting and participating in all its proceedings, but ecclesiastically they shall be subject to the authority and discipline of their respective Churches, retaining their full ecclesiastical connection with those Churches. The relation of the missionaries as members of the Korean Church shall continue until such time as, by an affirmative vote of two-thirds of their number, the withdrawal from this relation shall be deemed advisable."

The report of the Ad Interim Committee, which was adopted by the Assembly, declined to approve the organization of a Presbytery either in Korea or in China, to which the foreign evangelist should have the relation described above. Action to the same effect was taken by the Assem-

bly which met at Jackson, Miss., in 1902. We find also that the Assembly in 1887 answered an overture from East Hanover Presbytery, in regard to the Presbyterian relations of foreign missionaries, that "no minister can constitutionally be at the same time a member of two Presbyteries; hence the transfer (of a missionary) to a foreign Presbytery involves the complete severance of previously existing Presbyterian relations, precisely as at home."

It is competent, of course, for the Assembly to reconsider and take action contrary to these deliverances of former Assemblies. Whether such action can be taken consistently with the principles of our Presbyterian polity is an ecclesiastical question which the Assembly alone can decide.

As a question of mission policy, the Executive Committee is not prepared of its own judgment to recommend such action. The committee, however, recognizes the force of the fact that this policy is the one recommended to us unanimously, with one exception, by our mission in Korea, and agreed upon as best by all the Presbyterian missions working in that field. It is also the policy endorsed as best and wisest for the Presbyterian Church in China by a large majority of the Presbyterian missionaries in that field. To the question asked by our foreign mission, "Should not great weight be given to the opinion of the brethren who have grown up with the Church and know the conditions as no one else can?" we answer, unhesitatingly, yes. In view of this almost unanimous sentiment of the Korea and China Missions, the committee would feel constrained to waive its own judgment as to the general ecclesiastical policy to be pursued and acquiesce in the view of the two missions as a provisional arrangement.

Should the Assembly, however, decide that the request of the two missions can not be granted because of the inconsistency of the proposed plan with the principles of our Presbyterian polity, then the Executive Committee would recommend the following solution of the question at issue:

1. That the Assembly express its approval of the expressed desire on the part of our missions in Korea and China to co-operate with other Presbyterian missions in the organization of one United Presbyterian Church in each of those fields.

2. That the Assembly authorize its missionaries to take all such steps as may be necessary and as may be in conformity with the Presbyterian principles "to complete the formation and to secure the independence of the proposed United Presbyterian Churches in Korea and China."

(See Minutes of Mid-China Mission, p. 242.)

For an authoritative definition of the rights and powers of the foreign evangelist, with reference to the organization of Churches in mission lands, the missionaries are referred to the action of the Assembly of 1881, adopting the report of an Ad Interim Committee, of which Dr. B. M. Palmer was chairman and Drs. Jas. Woodrow, Stuart Robinson, L. A. Lefevre, J. Leighton Wilson, T. E. Peck and J. B. Aldger were members, as follows:

"The only feature that distinguishes the evangelist from the ordinary 'minister of the Word' is that he labors to plant the gospel and the institutions of the Church in places where they do not exist. When his field lies within the territory of the Church as already organized, his powers are circumscribed within those of the court having jurisdiction over the same. As the Form of Government (Chap. V., Sec. IV., Art. VI., and Chap. VI., Sec. II., Art. I.) assigns the power of forming new Churches and of ordaining to office to a court, these extraordinary functions of the evangelist can be exercised only when expressly delegated by the court to him as its agent. When his field lies beyond the territory which the Church occupies, his powers are necessarily enlarged. There being no court to discharge these functions, the constitution recognizes as inhering in his office all the powers that are necessary to constitute the Church. He may organize Church and ordain to all the offices required to make them complete; and also, with a view to the extension of the Church, he has the powers to ordain other evangelists, both natives and foreigners, provided that the latter be not under the jurisdiction of a Presbytery at home, in which case the concurrence of said Presbytery shall first be obtained. As soon, however, as a court is created, even the lowest, his extraordinary powers cease within its jurisdiction, and can be exercised only in the region that is beyond; the guiding principle being that the powers of an evangelist can not supercede nor impair those which pertain to a court, either at home or abroad." An attempt to secure additional legislation on this subject in 1894 in the way of amendment to the Form of Government was defeated by the vote of the Presbyteries.

To this action of the Assembly of 1881 it is recommend-

ed that the present Assembly add an expression of its judgment that when there are two or more foreign evangelists working in the same field the powers described in the above paragraph, as a matter of ecclesiastical propriety, should be exercised by them jointly, provided they are not so far apart geographically as to make such co-operation impracticable.

When a sufficient number of native churches has been organized and a sufficient number of native ministers and elders ordained, with such geographical relations to each other as would make the organization of a Presbytery practicable, your committee recommends that our missionaries be instructed to use their influence to have such Presbytery organized on the basis of autonomy and independence of all foreign Churches. When so organized the relation to be sustained to said Presbytery by foreign missionaries working within its bounds, is a matter to be determined first by the native Presbytery, in the exercise of its autonomous power, and then by the Churches whose representatives the missionaries are in the exercise of their general powers of supervision and direction of the missionaries under their care.

In view of the above considerations, the Executive Committee deems it unnecessary at present to propose any new legislation to be enacted defining the relation of the missionaries to churches in mission lands and to the Presbyteries in those lands. The committee considers that the provisions of our Manual of Foreign Missions, as expressed in paragraphs 14 and 15, together with the above suggestions, are sufficient to meet the present requirements of the case.

**Report on Foreign Missions.**—The Executive Committee of Foreign Missions met in regular session at the mission rooms on Tuesday, April 4th, 1905.

Miss Rida Jourlmon, formerly of Knoxville, Tenn., but for the past two years a resident of Kiangyin, China, was, upon the urgent request of the missionaries of that station, appointed as a missionary to China and assigned to Kiangyin as her field of labor.

The annual report for the year ending March 31st, 1905, was presented and adopted, and the financial statement of the report is as follows:

The total receipts for the year were \$226,284.25. This is \$10,244.47 less than the receipts for the previous year. Of the total receipts \$6,250.43 were from legacies. Receipts from legacies the previous year were \$7,801.33. There was also an individual donation of \$25,000 last year, to which there was no corresponding gift this year. An advance payment was made to the missions on the first quarter of the new fiscal year of \$10,895.09. This amount will be increased several thousand dollars by unused balances of appropriations for the year 1904 in our mission treasuries, which we are unable to take account of in our financial statement on account of delayed reports. The cash balance in the treasury at the end of the year was \$13,975.68.

The total disbursements for the year were \$———. The amount required for the outfit and travel of the large number of new missionaries sent out, and the duplication of orders by our African Mission on account of the loss of the Lapsley and the destruction of Ibanj Station, largely increased our expenditures over what they would have been under normal conditions. The committee is confident that with the help of our new Co-ordinate Secretary and the vigorous pushing of the Forward Movement, we will be able to carry on the work without financial embarrassment. It may be noted as a matter of encouragement that the receipts for the month of March were \$45,652.28, the largest amount ever received in one month in the history of our work.

**Congo Boat Fund.**—The response to our appeal for funds to rebuild the Samuel N. Lapsley has been most gratifying. The enthusiasm aroused in behalf of this fund was so great that there was diverted to it from the general fund not only a very large proportion of the contributions of our Sunday schools and Young People's Societies, but also a considerable amount of the regular contributions of the churches. Some embarrassment to our treasury has arisen from this cause, which we believe, however, to be only temporary; \$25,582.08 were received for this fund during the year. The amount received during the previous years was \$9,647.37. The total amount of the fund at present is \$38,229.45. Occasional contributions are still coming in, but we regard the collection of the fund as practically completed. Rev. T. Hope Morgan, of the English Baptist Mission, who has kindly acted as our business agent at Leopoldville, reports in his last letter that he had been unable so far to make any sale of the wrecked Lapsley, and that the prospect of realizing anything from that source seemed re-

motive. So far nothing has been charged against the fund on account of mite boxes, certificates and other expenses of its collection.

It is estimated that about one-half the fund will be required for the building of the steamer. About the same amount will be required for its transport and re-construction in Africa. The amount required for this latter purpose will not probably have to be paid out during the present fiscal year. The fund is now being drawn upon from time to time to pay for the original building of the steamer, and will have to be paid out in installments as the work of building progresses.

Immediately after the last General Assembly the Rev. L. C. Vass was assigned to the duty of preparing tentative plans of the kind of boat needed in our work. This work needed to be done very carefully, and Mr. Vass was occupied with it several weeks. The plans as drawn by Mr. Vass were submitted to the firm of Matteson & Drake, of Philadelphia, naval architects, who, in consultation with Mr. Vass, made the necessary changes in the plans and prepared drawings and specifications for the steamer. The plans thus finally completed were submitted to eight American firms and five British firms, with the request that they first bid upon the plans as submitted, and then offer criticisms and suggestions of changes by which the boat might be improved. The opinion of the naval architects was that not exceeding \$25,000 would be required for the construction of the boat as planned by them. The lowest bid received from any responsible American firm was a bid of \$34,100 from the Newport News Ship Building Company. One bid was received from the firm of Graham, Ritchie & Milne, Glasgow, Scotland, for £3,870. After these bids were received, Mr. Vass was instructed to appear before the committee for consultation. The matter was discussed with great thoroughness, and the decision was reached that the building of the boat in this country, under present conditions, was impracticable. Such changes in the plans as would have brought down the price to the point where there was a reasonable probability of the fund being sufficient to cover the cost of construction and re-construction would have resulted in a boat which, in Mr. Vass' judgment, could not be safely navigated on the Congo River. Mr. Vass, therefore, instructed by the committee at its meeting on March 7th, to proceed to England for the purpose of conferring with the firm of Graham, Ritchie & Milne with reference to their bid, and also of obtaining bids from other British firms, if possible, and of having the work of construction begun at the earliest possible date.

**The Forward Movement.**—The work of the Forward Movement has been prosecuted as vigorously as was possible, under the circumstances. Rev. J. L. Stuart, Jr., and Rev. L. I. Moffet gave each about five months to the prosecution of this work before sailing for their field of labor in China. Earnest efforts have been made to use our Presbyterical committees and chairmen of Foreign Missions in the prosecution of the work. A considerable number of churches not strong enough to assume the full support of missionaries, but strong enough to take one or more shares in some of our stations, have been reached through this channel.

It is hoped that by persistent effort, and under the stimulus and direction given by the Secretary having charge of the work in the field, a much larger use can be made of these Presbyterical agencies during the present year. Many individual pastors have themselves presented the movement in their churches with encouraging results. The Co-ordinate Secretary having chief charge of Foreign Mission work in the field, elected by the General Assembly, declined the election, and the commission appointed by the Assembly was unable to fill his place until the 9th of January, 1905, when the Rev. James O. Reavis, of Dallas, Texas, elected by the commission and accepting the work, entered upon the duties of his office.

The committee desires to place on record its enthusiastic endorsement of this action of the commission, and its profound satisfaction at this addition to our working force. Since entering on the work, Mr. Reavis has visited all our Theological Seminaries except Columbia, which was visited by the chairman of the committee, and a number of our denominational schools; and has visited churches in all our Synods except that of Florida, giving special attention to the work of the Forward Movement in all these visits. The churches show their appreciation of the additional Secretary by requests for service at his hands far greater than he is able to render. A most encouraging feature of his work, so far, has been the enlistment of a number of individuals in the support of missionaries. The committee hopes for large development along this line during the present year.

## The Home Circle.

### HER SUPERIOR OFFICER.

By Margaret Horner Clyde.

It would never have happened but for Robert McAllister's eyes. They were quite unlike anybody else's eyes, so Isabel said, and Isabel was unprejudiced, for she had never seen the young man before. Perhaps it would never have happened if John Applethwaite had not been leading the singing that Sunday morning in the little old church at Randolph's Manor.

It was a June day. The birds in the elm trees were huddling over with song. The elms themselves were older than the church, and the church had stood grim and grey for a century and a half. It had served as a hospital during the Revolution. Within sight of it stood the Randolph home. It, too, was a relic of the Revolution, in which conflict one of the earliest Randolphs won no little distinction. But church and manor house alike had been left behind in the march of civilization. Through nine months of one year they had dozed among their green acres and only roused when summer brought an influx of city visitors.

This year Major Randolph and his daughter Isabel had come earlier than usual to the old home. But, as yet, the guests who were wont to throng the house had not arrived. And so that Sabbath morning, Isabel, cool and dainty in a simple muslin gown, and the Major, tall and soldierly, with graying hair, sat alone in the family pew.

At the open window hummed the bees, somnolently. In the choir sat old John Applethwaite, listening, somnolently, to the birds, the bees—and, perhaps, the sermon. The sermon was worth listening to, for Robert McAllister was simple, straightforward, genuine. But John Applethwaite, a farmer, whose youthful love for music and naturally good voice had kept for him the office of chorister for thirty years, sat with eyes fixed upon the speaker, and thoughts wandering away to his fruitful fields. Perhaps it was because the week had been spent at work upon those fields and the old man was honestly tired, that his thoughts wandered. As the sermon proceeded, his head dropped and long before the young stranger in the pulpit had reached his peroration, the chorister was asleep.

One and another of the congregation looked toward the choir. He was certainly sound asleep, indeed Isabel said that his nap was chiefly sound, for louder and louder grew his breathing until it became an unmistakable snore. People began to retire temporarily behind their fans and then to pay sudden and intense heed to the preacher. At the man's side sat three girls, just at the giggling age. They laughed convulsively. Beyond them were two young men, who smiled and flushed and seemed quite undecided whether to leave the old man undisturbed or to interrupt the service still further by leaving their places and arousing him.

It was a high tribute to Mr. McAllister that he held his audience straight through to his last ringing sentence. Then with a brief, but reverent prayer, he sat down.

The crisis had now arrived. The minister opened his hymn-book and sat hesitating, his eyes upon the choir. The two young men were trying gently to awaken the old man. But gentle means proved slow. Impatiently they gave him a vigorous shake, and he sat up with a snort which sounded like the explosion of a steam boiler. Isabel put her head down on the back of the next pew and went into hysterics. Even Major Randolph pulled his mustache savagely, scowled at the wall in front of him, and cast no look of reproof at the shaking shoulders of the girl beside him. When, at last, she sat up with flushed face, she encountered a pair of dancing eyes in the pulpit.

Strangers say that Robert McAllister has hazel eyes. Isabel says they are never twice the same, they are little lakes which reflect sunshine and shadow, tenderness and scorn, and love. But that first glance was one of mutual mirth and perfect sympathy. Yet his mouth was unyielding, and hut for his eyes, his face was grave.

"We will close," he said, "with one verse of No. 86, 'Lord, Dismiss us With Thy Blessing.'" John Applethwaite, still dazed with sleep, began the hymn, but set it, miserable dietician! to the wrong tune. Not one word fitted. The tucks that were taken in and the gathers that were let out of that dignified old hymn would have astonished the very elect, and even then, there were two whole lines left over, unmelodious, as it were. It was fortunate that only one verse was sung. Human endurance could not have survived a second.

When it was all over and Isabel turned to leave the pew,

she exclaimed, "Daddy, we must know him! Any man who can go through that and come out right end up is a hero. If you had seen his eyes!"

"I did," replied the Major. "He deserves a medal. He is the kind who does not flinch at the cannon's mouth."

Five minutes later Mr. McAllister was being presented to Miss Randolph.

"How could you help laughing?" she asked.

"I can't," he replied. "Won't you come into the graveyard and join me?" And the two sat down upon adjoining tombstones and laughed till the echoes rang.

After that they could never be strangers. The Major insisted on taking the young man home to dinner, and it developed in the course of their conversation that he was not an ordained minister, but a student with another year before him at the seminary. He was merely supplying the pulpit of the old church for the summer.

And never did a summer fly so fast. When the Randolphs and their many guests went back to the city, McAllister had easily a dozen invitations to call on as many charming girls. Yet he buckled down to work with a stern resolve to hurry his happy summer deep among the memories of the years. For he had a lofty purpose in life and in his plans there seemed no place for trifling. Yet no sooner had he formed his resolve to forget Randolph Manor and the Randolphs, than he broke it by going to the city and taking Isabel to the Army and Navy football game. The Major, who was by no means blind, began to watch and to make inquiries about the young man; but nothing further happened.

Only once did McAllister write to her, merely a courteous, friendly note. Then in April they heard indirectly that he was in the city awaiting a critical operation in the hospital. The Major hurried down town, to find the operation over and the patient living. More than that, the surgeon would not say.

Isabel could not think of him as ill. Weakness was the one thing incompatible with Robert McAllister. She pictured him as she had seen him laughing that first day out in the old graveyard. How his strong white teeth had flashed! She remembered his broad shoulders, his muscular arms as he was playing tennis or rowing, during their beautiful summer together. Then she bit her lips until the blood came and said he could not, must not die.

And he did not die. Perhaps a girl's prayers saved him. When he became convalescent the Major went to see him, and came home with an idea in his mind.

"Isabel," he said, "let's take that boy out home." Randolph's Manor was always home to the Major and Isabel. They merely stayed in the city during the winter.

"He'll never get well here. I don't believe much in hospitals, anyhow."

"Very well," replied Isabel. "only he may not want to go, in which case, I don't envy you the task of taking him, unless he has changed greatly."

"Why shouldn't he want to go? I tell you, it's pretty tough for a fellow like that to have no father nor mother nor home. I'm going to take him out there and cure him."

But taking him out there proved difficult. He persistently declined the invitation, until at last, seeing how he had wounded his friend, he agreed. "All right, Major. I never can thank you, and I won't try. I'll go."

The next day after he was installed at the old house, Isabel came. The Major met her at the station. When they reached the house, she seemed loath to enter. Once in the library she took an interminable time to unfasten her wraps. "Come, Isabel," exclaimed her father impatiently. "Come and speak to Mr. McAllister."

"Don't you think I had better wait till tomorrow? He might be—"

"Nonsense! He's perfectly able to see people."

"Well," she assented reluctantly. "But wait till I fix my hair."

After a long time she emerged from her room, followed by her father, who was now thoroughly out of patience with her, reached the door of the guest room, then suddenly turned and flung herself against his shoulder. "Father, I'm afraid!" she cried.

"Afraid?" he questioned, perplexed. "Isabel, you are acting most unaccountably. Can't you offer a polite greeting to a friend in your own house?"

"No," she replied, perversely. "Tell me what he looks like."

"There is nothing to embarrass you, my dear," he assured her, beginning to see daylight. "He is thinner, of course, but you will find him 'clothed and in his right mind.'"

Clothed, he certainly was, but—in his right mind? The Major doubted it. The young man had nerved himself to meet this moment calmly. He had thought to thank his hos-

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breakfast to tell us about it.

Another a young man, a teacher of English in the Middle School, after careful thought and some years of study of Christianity, finally came with his wife to make the great decision. On calling at his house the next day the old mother, who up to this time had been a most zealous Buddhist, told one of the workers in confidence that she had decided that inasmuch as both her son and her daughter were going over into the new religion and consequently she feared she was going to be very lonely with her old gods she too would come with them and be a Christian. And so the next day she was going to get all her gods out and have a great farewell feast for them and then she was going to pack them up and send them back to her native village as she would not need their help any more.

Another man also had for some years made a very earnest study of the Bible, and he seemed long before just on the point of decision but for some reason he was unable to make up his mind. It was therefore a great satisfaction to me to be able to help him to cross the final barrier into the light of a clear and open avowal of Christ as his all-sufficient Savior and God.

But I must not multiply examples. Suffice it to say in conclusion that in point of numbers reached and won and in the general stirring of the community, the Miyazaki work may not be able to make as large a showing as in some other places, yet it has certainly been a real work of grace and the cause of Christ in this town has made a distinct advance which we may all hope and pray will be genuine and lasting. A similar campaign is to be carried on by the same workers in several other places in the province, and in fact is even now in progress, so we may hope that all Hyuga will be blessed by the coming of these earnest workers.

C. B. OLDS.

### A New Church Building in Osaka.

Osaka city has now a population of 1,200,000.

Its growth during the last decade has been more rapid than at any other period in its history. Its position at the eastern end of the Inland Sea and its good water channels that lead into that sea has given it a leading position for centuries as a centre of trade.

Twelve years ago a beginning was made on the construction of docks on the northern and western sides of the city, and it became evident then that the city would grow rapidly in that direction. New and cheap houses were rising out of the rice fields like mushrooms in what was then known as Kujo village.

One of these houses was hired for a Sunday School and preaching place on a new street which in a few years developed into one of the busiest and most crowded thoroughfares in the city.

No better place could have been selected for a public preaching place. But after a few years it proved to be too expensive to maintain and too noisy for the location of a permanent church. Altho the place and work had been supported mainly by mission funds, from the first the purpose was formed to build up in this new section of the city a self-supporting church that would take its place some day side by side with the four independent Kumi-ai churches in the city. Therefore from the beginning of the work the persons who became Christians in that locality have been baptized in the preaching place and have formed themselves into a provisional church. At present the resident membership is little more than forty, altho more than twice that number have, during these twelve years, been connected with the place.

The greater part of these Christians have come from the better class of working people.

With the prevailing high price of land in Osaka it was impossible for such

people themselves to purchase a site for a new church home. So the mission came to their aid thru a newly established loan fund and purchased a plot of land three years ago near the former preaching place, on the widest street of the city and near the junction of two branches of the city electric railroad.

Since then this little band of men and women have prayed and sacrificed and given and given again of their small means to erect a church home of their own. Members of other churches with the missionaries and their friends aided them substantially with the result that last month a small but attractive edifice was dedicated in Kujo. It is the only church building in a wide and rapidly growing region and the church site is the most conspicuous one in the city.

Its two striking features of construction are the double towered frontage and the second story matted room covering the entire building, for Sunday School uses.

The speakers on the programme on the day of dedication were the Revs. Ando, Uchida, Tomita and Ninomiya—the four preachers who had ministered to the Christians during these ten years; and the Rev. U. Sugita, the Chairman of the Osaka Conference of Kumi-ai churches. Friends and representatives of other churches came also and together with the Christians made an audience of about one hundred people.

Altho the church building occupies such a conspicuous position, that part of Osaka has grown so rapidly that large numbers of the inhabitants know nothing of its existence. To make them know, and also to reach the people in the immediate vicinity, the dedication service was followed by three evening preaching services with such prominent men for speakers as President Harada of the Dōshisha, Professor Murakami of the Kwausei College, and Editor Ishibashi of the *Asahi* newspaper. The people of the neighborhood filled the church each night.

Financially this small body of Chris-

tians can do little at present for themselves, but they measure up to their ability.

With a new pastor and wife with large experience and larger hopes; with a new building and a new purpose; with the old Gospel to plant in a virgin field, the church cannot but grow rapidly and take its place in a few years in the ranks of the Kumi-ai body of churches. May it never lose its grip upon God and never cease to point men to Christ.

GEO. ALLCHIN.

### Paul Sawayama.

The celebration of the thirtieth anniversary of the Naniwa Church of Osaka has directed the thoughts of the older Christians to its founder and first pastor, the Rev. Paul Sawayama, a unique man among the Christians of Japan. He has been called the "Pastor of Pastors," by one who for several years was his contemporary in Osaka.

Mr. Sawayama was born, it would appear, in the year 1852 in the province of Chōshū which has produced so many men who have distinguished themselves in the recent history of Japan,—Marquis Ito, Marquis Yamagata, General Baron Kodama, and others too numerous to mention.

It is said that his family was able to trace its lineage back to one of the Christian Generals in the Army of Hideyoshi. This General after the defeat of Hideyori, the son and heir of Hideyoshi, took refuge in Chōshū and assumed the name of Sawayama in memory of his old fief near lake Biwa. Whether this family history in any wise inclined Mr. Sawayama's mind toward Christianity, it is impossible to say; but a friend relates that once while touring he chanced to be in the little town of Sawayama and picked up among the ruins of the old castle a fragment of a roof tile, bearing the crest of the Sawayama family, which Mr. Sawayama accepted with great satisfaction.



From early youth he seems to have had a warm religious nature—indeed on one occasion he retired to the mountains in the hope that he might by prayer and fasting become a *sennin*, a legendary being, representing a purified humanity and partaking in some degree of the divine nature.

But he did not relax his studies nor his interest in military matters. He seemed to me when I first knew him to belong to a higher type of scholar than almost any Japanese whom I had met, and as to his military experience we know that even when probably not more than seventeen, he led a company in a conflict with the Tokugawa family, and soon after he was again called out to share in the support of the Emperor's forces at the overthrow of the Shōgun.

He came to us in 1870 as a student of English, and a more diligent student I never knew. Not content with the scanty time Mrs. Greene and I were able to give him, he asked the privilege of spending the day with us, that he might catch something at least of the rhythm of the English language from the conversations he might overhear. He usually came about eight in the morning and stayed until four in the afternoon.

He was always present at morning prayers, but did not make a profession of Christianity at that time, though he always, I believe, attributed his Christian faith to those gatherings. We used chiefly manuscript copies of Dr. Hephurn's version of the Gospels, Matthew, Mark, and John, though sometimes we referred to the Chinese translation. I need not say that the two years he was in almost daily intercourse with us were full of interest. They were the days of small things, but somehow there seemed to be embodied in them all the prophecy of a brilliant future.

Mr. Sawayama in 1872 went to Evanston, Illinois, where he spent four years, the first in the family of Mr. Samuel Greene, now Rev. Samuel Greene, D.D., and the remaining three

with Mr. and Mrs. L. H. Bontell.

He made excellent progress in his English studies and when he returned to Japan, it seemed to me that, while his speech was not without faults, he had caught the spirit of the language to a remarkable degree. He felt the force of the English idiom more justly, I often remarked, than any other Japanese I knew.

While there is every reason to believe that when he went to America, his purpose was to enter the Government service, he soon decided that duty called him to the missionary work, and this decision was clear cut and final. His health was poor and he felt that he must not delay his preparation, and so, under the guidance of the Rev. E. N. Packard, he began an abbreviated course of theological reading and study.

On his return to Japan, his friends urged him strongly to take a position under the Government, which would have brought him, President Narnse says, not less than *yen*, 150 silver a month which at that time was not far from \$150.00 in United States' currency. He decided, however, to cast in his lot with the Naniwa Church on the basis of self-support, which meant a salary of only *yen*, 7.00 for the time being. Naturally the Church caught his spirit, and his salary gradually increased with its growth, but I think it never rose above *yen* 25.00 a month.

While his Church absorbed his best strength he gave much time to the establishment of the Baikwa (Plum Blossom) Girls' School, and was also one of the prime movers in starting the Taisei Gakkwan, a school for young men, which for many years was a most important institution. He was a man of intense public spirit and interested in every movement which gave promise of usefulness.

But for all this, he was first and always a pastor, and that of a highly spiritual type. The Gospel was to him, as to his great name sake, the power of God unto salvation. The question

sometimes rises in one's mind,—Is it possible that a Japanese with his Buddhist, or Confucian training can enter into the genuine spirit of the New Testament? But let one read President Naruse's impressive "A Modern Paul in Japan," and that doubt will pass away. That little book, to the thoughtful reader, is proof enough of the universality of the Gospel message.

Not long after he returned to Japan he was married and two children were born to him, one of whom died early, but the other after reaching mature life. His father and mother and his wife died before he was called away; but all died in faith, to his great joy. In the midst of his poor health, for the last years of his life were spent chiefly in the hospital, and they were years of great suffering, he never murmured. On one occasion, perhaps two years before his death, he said to Mrs. Greene, that he thought himself the happiest man alive.

In writing to Mrs. Boutell, after speaking of his wife's death and his great loneliness, he writes: "But thank God, she died very peacefully with firm faith in Christ and both her sickness and her death blessed many. My grateful feeling toward God for her is, 'Thou has made her most blessed forever. Thou has made her exceedingly glad with thy countenance.'"

It is wonderful what an amount of work he could do, even travelling several hundred miles, in the intervals of comparative health which were granted him. He had the best of medical advice and the progress of his disease, tuberculosis of the lungs, was slow. No sooner was a little strength gained than he resumed his preaching, and it is said that his voice was as clear and firm as in his best days. None who heard him failed to be impressed with the reality of the experience to which he testified.

Even during the last year of his life, the church felt that he was still its pastor, though he could never appear before the people, and gladly ministered

to his necessities.

He grew weaker day by day, but the joy of the divine Presence shone in his face, and his people still came to him for comfort. When he died, the congregation which gathered to do honor to his memory showed how deep was the impression he had made, not upon his own church merely, nor upon the Christian community alone, but upon the wide circle of those who knew and prized the work he had done for the city and for Japan. Many have come into the church since his day, to whom Mr. Sawayama may be little more than a name, but his place as the first apostle of self-support in all Japan, a self-support based upon a thorough-going conviction that it was essential to the truest spiritual life—is secure in the annals of the Christian Church in Japan.

He left the church also a rich legacy of faith, faith of the strong unwavering kind, a faith which worked by love, and which overcame the world. It is hardly an over statement to say that thousands who never knew him have received that legacy at the hands of his spiritual children. Though dead he yet speaketh.

D. C. GREENE.

### Report of the Matsuyama Mission Schools.

An outline of the school work with which I and my Japanese associates are connected really ought to be divided into three parts,—Girls' School, Night School, and the church Sunday School for children and adults,—for the same group of teachers conducts them all.

The Girls' School now numbers sixty-eight, and the Night School one hundred and two. The work dearest to our hearts is the Bible work, now the strongest branch in the school and developing beautifully and reaching out into the homes of present and past pupils.

Three mornings in the week, after the daily opening exercises, consisting of

## Self Support in Medical Missions.\*

BY REV. G. G. CROZIER, B. S. M. D., TURA, ASSAM.

### *Introduction.*

THERE is perhaps no form of mission activity so nearly approaching that of the first Christian half-century as that conducted by medical missions, nor yet one differing more widely. Whether our fault or God's design we cannot assert, but for some reason healing by the personal touch or word is rarely seen in modern days, except perhaps in a few localities. Therefore to carry out the command to teach, preach, and heal involves the employment of much more money than was used by Christ or His apostles. Among most people skilful ministrations to the sick leads to the same results as did the former method, but much more slowly. In the early days healing the sick opened the hearts and minds of many of the people to believe in the Christ that heals, that bears our sicknesses, our sorrows, and our sins.

So far as we can judge, medical mission work is the most powerful human agency for opening hearts and homes, villages and countries, to the acceptance of the Gospel. To finance such an enterprise, then, is a vital part of the business the Lord has committed to our stewardship. Scripture gives but little light on this subject. Paul worked largely among his own and similar races, among civilized or largely civilized peoples, and under conditions of climate, country and customs, if not usually those under which he had lived, yet not wholly different. We are not surprised, therefore, that he says so little about the financial side of mission work.

### I. SCRIPTURAL MISSIONARY FINANCE.

*To the 12 and the 70.* In reviewing the question of financial support as practiced by the first disciples and apostles one is mainly impressed with the lack of stress put upon the matter. Looking very superficially one might at first be struck by the expression, "Freely ye have received, freely give." This can in

\* Prepared for the Assam Baptist Mission Conference, January 1910.

no sense be applied to the financing of medical missions. Very few, if any of us, received our training free, nor is the money for our sustenance and for the maintenance of our work freely given. The expression has no reference at all to money. It was addressed to the twelve as they were being sent out among the villages without gold or silver or brass in their purses, and with no change of raiment, and they were plainly told they were to be entertained by those to whom they were to preach; and they were assured that the labourer was worthy of his food (Mat. 10: 5-10). And when the seventy were sent out, they were commanded to carry no purse, and in whatever city they should enter, there they were to eat such things as would be set before them, and to heal the sick (Lk. 10: 3-12). In Christ's own ministry it seems to have been the custom to receive gifts from friends (Luk. 8: 3) and to buy such things as they needed (Luk. 9: 13; Jno. 4: 8, 31-33); and when the days of trial were coming upon them the apostles were told to take purses, wallets and swords (Luk. 22: 36). It would seem, therefore, that if we were to take to ourselves the commands given to the twelve and to the seventy, we should accept no salary, go with no change of raiment, eat such things as the natives might set before us, and heal the sick by the power and in the name of Jesus, without the ordinary use of medicines. The people to whom these commands were given went to their own race within their own country, and worked with the special power given to comparatively few in the apostolic dispensation. It is distinctly implied in Paul's affirmative question that all do not work miracles, though that power may have been and may be available for such as will take it.

#### PAUL'S MISSIONARY FINANCE.

With Paul we find a different principle introduced. Although he asserts his right to take wages (2 Cor. 11: 8) and perhaps did sometimes, or at least he frequently accepted donations, yet in the main he tried to support himself and them with him by working at his own trade in order to inspire the people with the spirit of industry, and to avoid being a burden on the charity of the new church (Acts 20: 33-35; 28: 30; Rom. 16: 3, 23;

2 Cor. 11 : 7-9, 19 ; Gal. 2 : 10 ; 4 : 13 ; 1 Thes. 2 : 6-9 ; 2 Thes. 3 : 8 ; Phil. 2 : 30 ; 4 : 10-18). He was often entertained by the rich or others, and may thus have been supported during his first journey in company with Barnabas, as nothing is said about money in the account, not even for travelling expenses (Acts 21 : 8, 16 ; Rom. 6 : 23 ; Philemon 22 ; 2 Tim. 1 : 16-18). Titus is urged to see that travelling expenses and necessities were supplied to Zenas and Apollos (Tit. 3 ; 13). Much attention was given to supplying the need of the poor, and rich were admonished not to neglect this means of grace and love (Rom. 15 : 26 ; Gal. 2 : 10). Those that receive spiritual benefits should support them that impart such benefits (Rom. 15 : 27 ; 1 Cor. 9 : 11-15). This clearly implies that we should seek to draw as much as possible of our support from those to whom we minister. We find, then, that so far as the mere matter of charging those able to pay is concerned, we are well within our scriptural limits. We do not know why Paul took a physician with him in most of his travels, there being no account of any work he did. He was evidently a close companion, may have been a relative, and certainly was Paul's faithful helper. When in modern times civilized people are sent to semicivilized and savage races, it would seem, therefore, that we were expected to rely on the Spirit of Truth to guide us in all things.

Scores of men have taken the commands given to the twelve and to the seventy and have gone forth to calamity. Though many have lived nobly and wrought wondrously, we recall the brave and zealous band that went to Africa and quickly perished, and we have all heard of some that have gone to China, India, and other lands, and excited the pity of those whom they would evangelize and edify, and the commiseration and charity of other missionaries. We can but believe, then, that new occasions teach new duties and methods, and that in the main our missionary societies and we have been guided by the Spirit to the right method to be employed in the present conditions.

## II. PRACTICAL MANAGEMENT.

In all cases a missionary will naturally be guided by circumstances on his own field in choosing his methods for establishing

his medical mission on a self-supporting financial basis. By self-support we mean that all money for the work, aside from missionaries' salaries, erection of main buildings, and in general first equipments is raised locally. I do not know that any one of us delights in the financial side of life and work in India. But so long as we are in the world some one will have to attend to the financial side of the work and life in which we are involved.

There are three methods in vogue in financing medical missions :—

1. Entire "charity"—a wretched use of the word—giving everything freely to all.
2. Entire self-support—all money raised locally.
3. The mixed policy.

#### *1. The Charity and Voluntary Policy.*

So far as I have been able to learn there is only one large medical mission conducted on this plan as "the ideal." To most of us it does not seem the ideal, so long as any money is required from the homeland, and especially in treating people that are able to pay. Paul certainly taught people to work and try to support themselves, though not ignoring them that are in want. Why should men abundantly able to pay be doctored and nursed through their illnesses by money that is given by those that are poorer, or even by those that are richer? If it be protested that it is for Christianizing such that it is done, I can readily say, yes. But there are other phases of the matter. I have often noticed that, when those fairly well able to pay do so with the thought that it is helping some poorer person to receive free treatment, a marked feeling of self-respect comes over them. It cultivates in them the spirit of *true* charity. Possibly this phase of the matter is even more strongly cultivated by the free donation policy; but charity is not charity, is not love, is not blessing, when it pampers indolence, feeds bigotry, or upholds pauperism. It is the experience of many medical missionaries that a price paid for medicine largely assures the effective use of the drug and, as Foreign Secretary Dr. Barbour expresses

it, in his Review of Conditions, Policies, etc., to the Board of Managers of the Executive Committee of the A. B. M. U., "Testimony is decisive that the payment of a fee heightens appreciation of service"—and I may add that the size of the fee in multitudes of cases measures the appreciation.

Government may well conduct charitable dispensaries and hospitals for the poor in lieu of taxes gathered from the people, and supply gratuitous medical aid to its servants, especially in isolated stations, but as evangelizing agencies and character-building institutions the self-supporting medical mission is more efficient.

The one noted medical missionary in India that considers the charity and free-will method the "ideal" receives from various Government and village sources Rs. 3,050 annually—Government takes it out of the people in taxes and gives it back through the mission as charity. Besides this he regularly receives from the American Board Rs. 1,000 annually,—a fixed income of Rs. 4,050 per year. He evidently has the principle of giving well established among the people, for he says his "Thank-offerings amount to Rs. 500 per month." He says it has always been the rule to charge "no fees in our hospitals and dispensaries—time, skill and medicines are free as water," and on these lines he is treating 20,000 patients annually. This method certainly has its attractions. It is easier, it impresses some people with its beauty of service; it appeals to the generosity of some who delight to give for the relief of suffering: but I am not prepared to believe that it removes from the minds of the people the idea that the manager is here because he can make a better and easier living than he could in his home land. It is unquestionably true that much beautiful work is done by such a mission. Though Dr. Van Allen from the fullness of his own heart believes very correctly in the great "economic value of love" and seems to have an effective way of smiling on the world's mirror, yet he suggests that his district is doubtless exceptional in its readiness to give. We would all delight to receive the free-will offerings of the people and avoid ever requiring money at the hands of any one; and perhaps if we smiled more and loved true, the same would

be measured to us again. Yet, amidst the dishonesty of business methods and indefiniteness of prevailing native prices and high charges in European shops, we cannot avoid the conviction that a wholesome lesson in practical Christianity is constantly being plainly taught through the mission hospital, when definite charges are regularly made for medicine and service.

### 2. *The Entire Self-Support Mission.*

In contrast with the foregoing large mission is the Scotch Presbyterian Mission at Poona under Dr. J. Rutter Williamson on entire self-support—was founded on that principle. Not that many are not treated free, but that the principle of charging for medicine and service is recognized as established, and the work was built up on that basis. Service is free, except to some that are well able to pay, if the patients are present before the preaching service, and a nominal sum is charged for medicine in many cases. He never sees cases in their own homes or goes in consultation without his full fees; and regular charges are made for private wards. In most cases his policy is quite like that of the next class of missions.

Dr. Walker, Bangkok, Siam, says his work has been self-supporting from the start with minimum charges for the poor and maximum for the rich, and nothing for the very poor. "It is unwise to treat free those able to pay. The rich pay well for the sake of having the best materials used, and to help the poor." Recently he was presented with a 24 bed hospital and an artesian well, rent free for 15 years, with the assurance that the accommodation would be enlarged as needed.

### 3. *The Mixed Method.*

Apparently most medical missions are not so clearly established on a self-supporting basis, though it is the aim of many of the medical missionaries in China, Phil. Isls., Persia, Arabia, Turkey, Africa, and India, and many seem to have become gradually established on a full self-support basis. This is the principle set forth by Dr. Barbour in his "Review of Conditions, etc" in these words, "Medical work, aside from the support of the medical missionary, and equipment of hospitals, should



be self-supporting. While room should be left for gratuitous work, the settled principle should be that some fee should be charged to those not absolutely destitute." That this is the prevailing policy of the medical missionaries is clearly shown by the following quotations:—

### China.

SOUTH.—Dr. Scott, Swatow, says that in no sense is her work self-supporting, though some drugs are sold and some free-will offerings are received. Although people are not able to pay as in the north, yet she hopes gradually to approach self-support.

EAST.—Dr. Goddard, Shaohsing, says it is almost universal to make some charges in China, though to the poor only nominal. In his own work a registration fee is charged in the dispensary and free treatments are rare, and charges for medicines are according to ability to pay. For office calls he has a fee of Rs. 1-8 and home calls of Rs. 5 soon to be raised to Rs 7-8 so as to be the same as charges by foreign trained Chinese physicians. He expects soon to be in his new hospital and then with a revised schedule of charges, together with free-will offerings, he hopes easily to cover all expenses.

CENTRAL.—Dr. Huntley, Hanyang, also charges registration fees—As. 1 for out—and As. 4 for in-patients; As. 1 per oz. for ointments, As. 4 for 3 days' treatments, and Rs. 3 per mo. for venereal diseases; and for home visits Rs. 4-8 to Rs. 7-8 per visit. He has much yet to accomplish in his wish to make his work self-supporting.

WEST.—Dr. Tompkins, Suifu, favors getting as much as possible, maintaining that a man's moral fibre is strengthened if he pays for what he gets, and suggests that even we Christians can not get the full measure of Christian joy without giving a costly, prized article—all we have, our very selves—for the blessings Christ brings us. The poor are welcome, though a common charge for treatment is  $\frac{1}{3}$  of a cooly's day's wage. With a good scale of fees worked out he believes he would receive more well-to-do patients. Most that come to the hospital are too poor to pay. For home visits a fee equal to 10 days' cooly's

wages is charged. At one centre the dispensary charge is nearly a day's wage, and the rich make good subscriptions.

Dr. McCartney, of the Methodist Mission, at the head of the first hospital built among the 100,000,000 population of the three western provinces, a hospital accommodating 35 patients, erected 18 years ago, has been entirely self-supporting for 16 years, last year having a net cash balance of nearly \$ 2,000, the total income of the year having been over \$ 12,000. Charging here does not alienate love. A boy's leg was amputated and life saved. Educated in the mission, he received a degree by Government, served as editor of a paper two years; was powerfully moved by the Spirit and gave up the position and returned to the mission to become the pastor of one of the strongest churches in western China. Another case was a literate of influence, whose eyesight was restored. While in the hospital he was converted, and virtually his whole District has followed him to Christ.

### Philippine Islands.

Dr. Thomas, Iloilo, makes no charges for drugs, because he is not a licensed druggist, but charges reasonable fees for treatments when people are able to pay, and very respectable fees for operations, especially major. The poor are often charged a few cents for bottles. The people appreciate and understand the work and system of charging. Upper classes respect them more, lower classes more highly appreciate what is done for them, and native practitioners have no ground for complaint, and a substantial revenue is received.

Dr. Lerrigo, Capiz, receives about half his total expenses, though the majority still pay nothing. There is no criticism from the natives because of charging some and giving to others. He receives a larger proportion than does Dr. Thomas, Dr. Steinmetz more than he, and Dr. Picket of the Christian Mission Society receives more than his total expenses. Among the Esquimaux in Alaska Dr. Lerrigo was not able ever to collect anything because of the extreme poverty.

### Persia.

Mrs. F. M. Stead, Kermanshah, her husband writes me, charges fees for both dispensary and house calls, and says that most are able to pay. Her charges are a little more than the cost of the medicine. She says that nothing is to be gained by giving away medicine in Persia, but that as a rule people that do not pay do not take the medicines as directed. There is no difficulty in charging the rich and treating the poor free. In East Persia doctors believe emphatically in self-support, and some have accomplished much in this line. At Resht the dispensary is nearly self-supporting.

### Turkey.

Drs. Marden and Hoover, Aintab, have a 50 bed hospital, mostly surgical, full most of the time. They charge for medicine and for operations according to ability to pay and importance of the operation, though the absolutely poor are treated free, if the case is hopeful. Free work and medicine accomplished no more than when charges are made. No large fees are charged, and prices for medicine are about double the London prices. The system is approved by the people, though every one tries to get work done at the lowest price. Last year they had 321 surgical cases (480 operations) and 151 medical cases in the hospital. The home Board pays about one-seventh the total cost, including the salary of one physician.

### Burma.

Dr. Gibbens, Mongnai, began work at Kengtung, frontier hill-station, and in three years educated the people to pay for medicine and visits; and his predecessor at Mongnai succeeded in educating the people so that not a pice of foreign money is required, except partly to pay transportation the 18 stages, besides the 500 miles of rail from Rangoon. He charges double wholesale prices for drugs, and Rs. 3 and Rs. 5 for first visits, subsequent visits free. Natives make no complaints because the poor are treated free. No regular hospital fees are charged, but for operations fees are definitely agreed upon before the operation is begun. He says, Why should they not pay? They pay their

own physicians, why not for the better service that costs us so much? Little more than one-half pay nothing, but the work is practically self-supporting.

Dr. Harper, Kengtung, has very little trouble to get people to pay, and thinks it spoils people to pumper them by treating them free. They ought to pay, and those that can afford it ought to pay well. They pay for their food and clothing; why should a missionary spoil them by giving them their medicine free?

Dr. Johnson, Loikaw, Southern Shan States, says that formerly at Toungoo self-support in medical work became an established fact, but at his present station with poorer people trained for years to receive medicine free, it may take sometime yet to become fully self-supporting. The country is too new for a definite system of charges. He does not believe money from the homeland should be used in these gratuitous ways, nor that the effect on the people is good. People need to be taught that self-respect and reliance that was so highly prized by Paul.

### Ceylon.

Dr. T. B. Scott, Manepay, Jaffna, writes that last year he received back in his work 90 % of the Rs. 6,627 expended, and this year thinks he is doing much better. "In our experience," he writes me, "the taking of fees as people are able to pay does not militate against the preaching of the Word. In my opinion there are very many who are as able to pay the small charges we make for operations, medicines and treatment as very many at home who contribute to missions. It is a mistake to give freely, when the patient not only can but will cheerfully pay in most cases a fair amount for medical aid.

"So far as I can recall, we have had but one in 16 years who made the claim that since we charged for medicine, they should not be asked to attend the meetings. If the people feel that they attend as a sort of payment for free treatment, it fosters an indifference that we do not find when they have paid for their medicines and then accept an invitation to attend a meeting to hear the Gospel preached."

## India.

The Irish Presbyterian Mission at Borsad and Broach and Anand reports that the medical work in this mission is making rapid strides towards self-support, charging some fees, some for medicines, and receiving some free will offerings.

The Santal Mission of the United Free Church with about 18,700 patients reports that "We could make our medical work self-supporting, but are extremely reluctant to do anything that would tend in the slightest degree to frighten away the poor. We want them to feel that the hospital is a place where they are free to come and go without fear of being fleeced." Dr. Macphail of this mission writes, "I have never seen my way to charge for drugs *as a rule*: the people are very poor and come long distances." But he adds that from fees, rents from private wards, charges for medicines, etc., at least 50 % of the total cost is received back into the work. "I can not," he says, "see any possible objection *in principle* to charging for medicine. It is to my mind entirely a question of expediency."

Dr. W. F. Adams, C. M. S., Panjab, regularly charges full fees for all visits to patients' houses, rent for private wards in hospital, and As. 2 per day for medicine beyond one or two days.

Dr. Beals, American Board, Sholapur, says, "It is the settled policy of this Mission and Board to charge fees just as far as the people are able to pay. Actual practice varies, in different hospitals. Personally, I believe in the policy, and we apply it pretty strictly here. The number that pay more than As. 2 per day is extremely small. We always charge for visits to patients' homes, and charge for operations according to patient's ability to pay and the nature of the operation. Excluding the Christians, who are very poor here, eight or nine out of every ten who take away medicine pay for it; not more than half of those we operate on pay. I believe the people appreciate what is done for them more, take the medicine more faithfully, and that the work is more effective in every way when fees are charged. This is my honest belief in spite of the fact that I dislike this dealing in filthy lucre, and personally, so far as my

own feelings are concerned, would much prefer to do an absolutely free work. Charging fees is the rule in the larger medical works I am familiar with, but the application varies with the doctor."

Dr Revie, Wardha, says, "I am in favor of charging the better class of patients at least the cost of the medicine, of charging fees for visits to patients' houses, and for all medicines and treatments for venereal diseases. I insist on a fee when asked to see patients in their own home; in practice I charge on an average one pice per dose of mixture, or pill, to all patients in receipt of Rs. 50 per mensem, and to their dependants. Patients have free attendance at dispensary and hospital. I seldom find any difficulty in getting well-to-do patients to pay, and I believe that when charged they value the treatment more; and in general our medicines are more valued when not given away too freely."

At the large C. M. S. hospital in Kashmir, in the absence of Dr. Neve, Dr. Rawlence replies, "We always charge when possible, as charity is not charity when given to those that can well afford to pay. Fees for hospital treatment are regularly charged according to income, and a uniform fee is charged for home visits increasing with distance. Fees are also charged for operations." With a total expense last year of Rs. 21,708 they received back Rs. 17,300.

Dr. Kirby, Sadiya, just starting a new frontier work, makes nominal charges for medicines, charges some fees, and hopes for self-support in a few years.

Dr. James Davidsou, L. M. S., So. Travancore (the largest medical mission in the world—last year at all branches 99,766 patients), received directly back from patients more than half of the Rs. 19,000 expenses. He writes, "I have not found that charging for medicines has in any material way affected the spiritual influence of our work. People frequently refuse to take free medicine, because they think that for which they must pay is better and more effective. We give away about half our medicine and sell the other half at about double its net cost."

Dr. Taylor, Church of Scotland, Jalalpur, with 18,132 out-patients and more than twice as many treatments last year received from fees, donations, sales, etc., Rs. 2,127, and says that "It is from every point of view a mistake to give free medicine and treatment to those who can well afford to pay. The fear that charging might spoil the religious influence of our work is, we are convinced, groundless."

My own method is to have all medicines figured per pound or ounce in a reference book kept so the public can see us referring to it for prices of the less common drugs. All mixtures are similarly listed. The prices just fairly cover the cost, on some that are very cheap and of which but little is required to effect a cure considerable profit is made. Others that are expensive are sold at about cost or some a little below. In this way it is possible to make out a fairly uniform list of prices for the common medicines which the natives soon learn. This is an advantage in the practical work, though educationally it may be defective, especially among people where coloured slops at Rs. 3 per bottle is more highly esteemed than pure drugs at As. 4.

Students and many others are treated free, but most patients pay for their medicines. I aim to have safe medicines always bottled ready for sale, and this is taken in increasing quantities into the district, and through the Post Office into adjoining districts for the treatment of nearly all common disenses.

Rs. 2 to Rs. 8/ is received for visits among other than natives of these hills, and sometimes the Garos themselves pay fees and make reasonable donations. Small fees or donations are often received for operations, though no fixed scale is yet arranged. I have much to accomplish yet in this line.

During the ten years' work at the dispensary about 50,000 treatments have been given to some 29,000 patients, and the cash received on the field gives an average of about As. 4 per treatment, or As. 6 per patient. For seven years receipts have covered all running expenses, including purchase of stores, a few instruments, touring of self and assistants, building assistant's house, salaries for helpers, and stipends for the students under training.

Our hospital will soon be in working order fairly well equipped, and we hope still to cover all expenses, except the salary of one medical itinerating evangelist, which is specially provided.

*Summary of Opinions Founded on Practice.*

In the foregoing paragraphs we have gathered the opinions and practice of over 25 medical missions of the Orient. Practically with but a single exception they heartily approve charges at least to the extent of self-support, when people are able to pay. We may summarize their opinions as follows:—

*Effect on People When Charges are Made.*

INDIA.—

Dr. Beals,—“Work is more effective in every way.”

Dr. Macphail,—“See no possible objection in principle, entirely a question of expediency.”

Dr. Revie,—“Patients value treatment and medicine more when not given away too freely.”

Dr. Van Allen,—“Time, skill and medicine are as water; not charging is the ideal way; the world's a mirror, smile at it; consider the economic value of love.”

Dr. Williamson,—“The principle of charging for medicine and service is recognized as established.”

Dr. Rawlence,—“Charity is not charity when given to those able to pay.”

Dr. Davidson,—“I have not found that charging for medicines has affected the spiritual influence of our work.”

Dr. Taylor,—“To give free to those who can pay is a mistake; the fear that charging injures religious work is groundless.”

SIAM.—

Dr. Walker,—“It is unwise to treat free those able to pay.”

PHILIPPINE ISLANDS.—

Dr. Lerrigo.—“There is no criticism from the natives because of charging some and not others.”

Dr. Thomas,—“The people understand and appreciate the work and the system of charging.”



CHINA—

Dr. Scott,—“Hopes gradually to approach selfsupport.”

Dr. Goddard,—“Hopes to cover all expense.”

Dr. Tompkins,—“A man's moral fibre is strengthened if he pays for what he gets.”

Dr. McCartney,—“Charging does not alienate love.”

TURKEY.—Dr. Marden,—“Free work and medicine accomplished no more than when charges are made.”

PERSIA.—Dr. Stead,—“Nothing is gained by giving away medicine in Persia.”

CEYLON.—Dr. Scott,—“Charging does not militate against preaching. A mistake to give freely when people will pay cheerfully. If people attend meetings in lieu of fees, it fosters an indifference which we do not find when they have paid for their medicine.”

BURMA.—

Dr. Jolinson,—“Does not believe effect of not charging is good.”

Dr. Harper,—“Not charging spoils the people.”

Dr. Gibbens,—“Why should they not pay?”

III. IDEAL AIM OF A MEDICAL MISSIONARY.

On coming to the field the writer had no policy or ideal concerning the management of a medical mission. Seven years of study and observation led to the adoption of the following purpose, in addition to full self-support:

It will be many years before the natives of these hills can in any considerable numbers attend the regular medical schools, and then maintain themselves by independent medical practice. It will and should never happen that enough foreign men shall come so that all people may be within easy reach of trained foreign medical aid. At most one medical station for each large district can be expected. It remains therefore for the medical missionary to train and send into the district men that shall meet the need of the people. A year's proper training will enable a graduate of a Middle English school successfully to treat at least 85% of all cases in his vicinity; a little more training will enable him to care for quite a number more; and a few months further

training after a year's practical experience will enable him to treat with good success at least 95% of all cases. The rare cases and larger surgical work can be sent to the central hospital. It should be the aim of every medical missionary to establish branch dispensaries throughout his district so that people everywhere within one day's time can get all needful medicine and treatment for common diseases. A medical missionary who leaves his field, especially a frontier field, without a goodly number of fairly well trained men actually at work may well be considered to have failed in one large department of his work. There should be itinerating medical evangelists constantly moving about among the villages as priests of the living God to enlighten the people and point them to the Lamb of God that takes away the sins and diseases of men. These can take their temporary supplies from the nearest branch dispensaries. They preach, teach, heal, instruct how to use medicine already taken home, encourage and educate the people to make use of the aid brought within their reach, and frequently stop long enough to nurse and treat a case through some severe illness. Thus every family in the district can be brought within the reach of competent medical aid and won from their fear of demons; and by this service many of them can be led to accept Christ. In most tribes and districts such work will readily be financially self-supporting. It can and should be done in every hill tribe and in most, if not all, large plains districts.

This large opportunity for civilizing tribes, for philanthropic work, for the highest types of Christian service, calls for men and women of high culture, firm faith, breadth of vision, depth of conviction, strength of body, indomitable will, and Spirit filled life.

P.S. - Dr. Leslie, Africa, writes, "This principle is a hindrance only when not applied. Some of our Congo work now suffers sadly because this principle was not persistently applied from the first."

Dr. Salinas, Guanajuato, Mex., has built up in spite of bitter fanatical opposition a large medical work without aid from his society. Religious work is effectually conducted, and the first two self-supporting and self-governing city churches in Mexico have been built up by the stimulus of the self-support in the medical work.

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insufficient

B. Z. SOU.

South Chih-li Mission,  
North China.

## DISTINCTIVE FEATURES OF THE SO. CHIH-LI MISSION.

1. It has no Home Board.—The Missionaries themselves are the Mission. The affairs are managed by the prayerful conferences of those in the midst of affairs and in immediate touch with the conditions that daily affect and determine the proper adjustment of the business in hand.

2. Unity, and Dependence Upon the Holy Ghost.—Ten different denominations are represented in the personnel of the Mission, but Sectarianism is not transplanted and perpetuated. Jno. 17:22,23 has been realized thus far in the unifying by the Glory resting upon them.

3. A Common Treasury, to which each missionary becomes a tributary through prayer and trustful dependence upon the promises of God. Apostolic living with each and all sharing equally and alike from a common purse is practical. 2 Cor. 8:13-15.

4. No Subsidizing of the Native Church.—The rapidly growing and developing Native Church is self-supporting from the start.

5. Simple Witnessing is regarded as the essential business of the missionaries. Acts 1:8.

6. Raising of Funds is not regarded as the work of the Mission. Matt. 6:33.

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## THE GOSSNER MISSION TO THE KOLS.

THE Gossner Mission among the Kols has just celebrated its jubilee. The Kols, the aborigines in a part of Central India, were formerly miserably oppressed by the Hindoos. Gossner's missionaries whom he had sent in faith to India happened to see Kols in the streets of Calcutta, engaged in the lowest menial occupations, and despised by all. There had been no arrangement as to the special work they were to undertake, or what part of India they were to occupy, so they thought it well to begin a mission among the Kols. When they visited their country in 1845, they found them grossly ignorant. As farm labourers, unskilled labourers, and porters they were sought after, but there were no skilled labourers, nor shopkeepers, nor among the officials was there a single Kol. Decent clothing and civilized methods of life were quite unknown. The missionaries laboured among them, showed sympathy with them, and won their affections and confidence. They translated into their language portions of the Scriptures, the catechism and hymns. They opened schools and taught them reading and writing. The Gossner Mission has now eighteen native pastors, and thirty candidates for the ministry, one of whom has translated the four gospels from Greek into his mother tongue. There are seventy-three Kols in Government employ, as in the police and in the courts, and as teachers, etc. Through the example of the Christians, the heathen Kols have also sought for education and culture. There are thirty native Bible women and female teachers, and a great number of skilled workmen, as carpenters, masons and smiths. They are sought after by Europeans as male and female servants. They are now properly clothed, and their houses are improved. An educated Hindoo was heard to say, "The missionaries have made men of the Kols." When the missionaries first arrived, they found the Kols in a state of religious confusion. Many of the Kols had gone over to Hindooism or Mahomedanism. About half-a-million had, in the course of the present century, accepted Hindooism. The old religion of the Kols consisted in the fear of evil spirits. Bloody offerings, the study of mysterious signs, and sorcery played the chief part in the worship. The heathen festivals were days of the wildest confusion, with drinking, dancing, and grossness of all kinds. The souls of the dead they supposed to be wandering about in a state of restlessness. The Gossner Mission has now 40,000 connected with it. The S.P.G. Mission has 15,000, and the Roman Catholics claim 35,000, but their figures can never be trusted even approximately. The Gospel has had a most favourable influence, even on the surrounding heathen. In times of illness the heathen apply often for counsel and aid to the Christians. The Christians give large contributions for church purposes. The congregational and individual contributions amount yearly to about 5,000 rupees. Besides, much native help is given in the building and repair of churches. They also purchase books. The 8,000 heads of houses or house-fathers in the Kol Mission raise about 10,000 rupees a year. The Sunday is sacredly observed. The church attendance is good. Dying beds have become beds of victory, and the fear of death is gone. The immoralities were horrible, but even among the heathen there is a great change. Visiting heathen immoral dances is avoided — cock-fighting, and other heathen games are regarded as bad. Drunkenness has not entirely disappeared, but among the Christians 85 per cent avoid all use of spirits. Drinking and dancing no longer take place at marriages of Christians. Among them polygamy has ceased. Criminal offences seldom takes place — but lying is still common — though in many there is all the evidence, in this respect also, of a complete change. It is refreshing to celebrate a jubilee in which so many blessed results of mission work can be traced. May the work go on and prosper. The Gossner Mission is founded on unlimited faith in God. The supplies, as in the China Inland Mission, are distributed only as received.

The Christian Intelligencer notices a movement toward self support on the part of native pastors in India, and which is said to have originated with them. It says:

The Christian Patriot of Madras republishes a cartoon which is in circulation among the native Christians. The picture represents an English or American Christian bowed almost double under the weight of five packs bound upon his shoulders and back with ropes, representing his Church and his pastor, the Bible and Missionary Society, and the poor. To these a Hindu is about to add another pack representing the Native Pastor. At the foot of the picture is the question: "Is it right?" The editor of the Patriot, in noticing the cartoon, says: "The question of self support of the native churches is one of pressing importance, and it is time that we native Christians—and more especially laymen—took up this question seriously." A large majority of the Hindu converts have been under the conviction that they were dependent on the higher castes, and the higher castes have been ruled by the conviction that they had a God given right to the services of other men—that the world existed for their benefit. Men have been born into these convictions for centuries. The time was sure to come when among the converts to Christianity a conviction of personal responsibility would assert itself. Time is necessary to overcome national convictions venerable with age, but the day comes, under the power of the Bible, when these time-honored opinions lose their power and men recognize their personal accountability.

## Suggestions as to Methods of Securing Self-Support.

### Submitted for Consideration.

1. Each Mission should appoint a Committee on Self-Support.
2. Villages or towns where Christians are resident should be associated together by means of some form of preliminary organization, including a sufficiently large circuit to assume at least one-half the support of a native preacher or pastor. It should be the duty of this preacher or pastor to establish meeting places within his circuit, within reasonable distance of the home of each Christian, for the holding of regular Sabbath services, to be presided over, when he is absent, by some other suitable person. He should also encourage the formation of classes for weekly Bible study and prayer, conducted by the people themselves. He should visit each meeting place in regular rotation, giving preference only to the points most accessible to the larger portion of his supporters.
3. Quarterly or yearly conferences, with representatives from all the meeting places in a circuit, should be held, to which all the church members within the circuit should be invited. At this conference a report from each meeting place should be made of the attendance, interest in the Word of God, amounts contributed toward church support, etc. Blank forms for making such reports should be furnished to some one at each meeting place, whose duty it should be to receive the collections and keep the record of attendance, etc.
4. Annual district gatherings of superintendents, pastors, preachers, evangelists, elders, or whatever they may be called, should be secured, if possible, where a general comparison may be made between the work accomplished and the results attained in the different circuits contiguous and included within a reasonable area.

### Rules Suggested for Adoption by Missions Granting aid Toward Pastoral Support.

1. No pastor or superintendent shall be permanently located over a circuit which is too small, or which, for any other reason, fails to furnish one-half of his support, or which does not report annually the gifts of the people toward church support.
2. The aid granted by the Mission toward a preacher's salary, or toward the pastoral oversight of a given circuit, shall diminish year by year at a definite rate to be stated in advance.
3. Whenever a grant is made, whether of greater or less amount than that given by the people, it shall be in some fixed proportion to the native contributions, and if the people fail to raise the amount pledged by them, the amount granted by the Mission shall be correspondingly decreased.
4. No grant shall be made by the Mission where the people uniting in the support of a preacher are unwilling to pledge themselves for an amount proportional to their incomes, the Mission to decide when this condition is met.
5. In exceptional cases, where it is deemed advisable to aid in the support of a preacher for a community of believers, evidently too poor or feeble to furnish any considerable portion of his support, a fair estimate should be made of their ability, and an agreement made between them and the preacher based upon such estimate, the Mission granting the balance necessary; provided that the Mission shall pay out the instalments of its grants only as the people first pay in the instalments of the amount pledged by them, and that the Mission shall diminish its proportion of the whole with the increase of the congregation.

*NOTE.*—Where methods are already in more or less effective operation, these rules are not to be interpreted as requiring that such methods shall be discontinued, but that they be improved upon, if possible, and vigorously prosecuted. Nor should these rules be applied to street chapels and the systematic visitation of villages during the period of evangelization, say for the first ten years, or till such a time as converts shall have been gathered and instructed as to their duties and privileges.

The application of these rules and principles should be made with kindness, patience and discrimination, though with impartiality and firmness. There is danger that in adopting new rules abruptly, without giving our native brethren time to appreciate the reasons for the change, they may become discouraged. In all things we should so labor as to support the weak and "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

## MEXICO.

## SELF-SUPPORT—A FORWARD MOVE.

BY WM. D. POWELL, D.D.,

Missionary of the Southern Baptist Convention.

At the annual session of our Mexican Mission in Guadalajara the Committee on Self-support presented a capital report, which, after full and free discussion and eliminating some objectionable points, was heartily adopted. It is our intention to throw the support of native pastors more on the churches, where the New Testament places it. Denominational competition has already compelled us to use too much money in the support of the native ministry. Henceforth only evangelists will be supported entirely by Mission funds. Each church must bear its own incidental expenses and furnish the place for meeting, except in extraordinary cases.

All support to native preachers will be diminished by a sliding scale. We expect some of our older churches to call and support their own pastor for all of his time.

Our churches in Saltillo and Patos can no doubt do this. The former will be able to pay much the best salary, as several missionaries belong to that church. Our churches in the State of Coahuila support a missionary in Brazil. We will give less to foreign missions and more to home work. We have one home missionary who has been supported for years by the churches. Now we want to see the same done for native pastors.

We do not believe it to be wise for any foreigner to be the pastor of a native church.

Our churches will be asked to support young men studying for the ministry.

One-half the pupils in our Madero Institute pay all of their expenses. Our churches and Sunday-schools furnish their own literature. Our Board has never been asked for a cent toward the support of our denominational newspaper, *La Luz*.

The congregational life of our native churches is invigorated by withdrawing gradually all foreign interference, either in the matter of support or government. The Christian manhood of our native members must be strengthened by throwing all the responsibility upon them mentioned in the New Testament.

Toluca.

## Report of Committee On Comity and Unoccupied Fields.

REV. ALEXANDER SUTHERLAND, D.D., ACTING CHAIRMAN.

The resolution under which this committee was appointed was as follows: "That a Committee on Comity and Unoccupied Fields be appointed to correspond with boards and societies relative to the most economic distribution of the missionary force supported by the American and Canadian churches, and for the general purpose of bringing about a great practical advance in co-operation (especially in higher education) as one of the chief results of the Conference of 1900." Dr. Duncan was appointed chairman of the committee, and his absence from the country, following his busy preparation for his mission tour; his hasty return and lamented death, prevented his undertaking the correspondence provided for in the resolution. There was not then sufficient time left for proper correspondence, and to that extent the committee has been unable to carry out the purposes of the resolution. Perhaps this need not be greatly regretted, however, as better results may be obtained by the delay, especially if your present committee attempts to present a general report on the principles that seem to be involved. Following discussion and, if possible, agreement upon these, we may be more sanguine in entertaining the hope that practical consequences will flow from such correspondence as was contemplated last year.

We feel, further, that there will be no great loss in omitting from the present discussion the question of unoccupied fields. So far as we know, none of the boards are contemplating the occupation of such fields. If any are contemplating this, the satisfactory course is for the boards concerned to confer together, as was done with gratifying results during the past year in the case of the Philippines and Porto Rico and Cuba, having in view the general principles of missionary comity which command the approval of this Conference. If the financial condition of the missionary work justified general expansion, attention should be given now to the unoccupied fields. This not being the case, we believe that it will be best and will divest the present problem of confusing elements, to fix attention this year solely upon the matter of missionary comity and the principles thereof in the work already in hand.

Is there any problem here? Some think there is none. They are unable to discover any absence of comity among our missions. It was said by one in the Conference last year, "I found this to be true among the missions in Eastern Asia, that there is everywhere the most



complete unity and harmony and brotherly kindness among the missionaries." And another added, "I entirely agree with our brother . . . Amongst the missionaries there is most entire . . . co-operation." If these views are correct, there is little to discuss at this time. In expressing our grave doubts of their correctness, we would recognize the truthfulness of the declarations of Christian love and brotherly kindness among the missionaries. There can be no overstatement as to this; but we cannot escape from the plain evidence that there is not as yet "the most entire co-operation," "the most complete unity," among our missions in heathen lands. Laying aside our personal knowledge, it will suffice to call attention to the scores of pages in the reports of the Missionary Conferences at Bombay and Shanghai and London, filled with complaints which in some cases were so earnest as to call for temperate restraint from the chair. "I assure you," said one missionary from China, at London, "that all the troubles I have met with in the course of eleven years' missionary life have not caused me so much pain and discouragement as the trouble arising from rivalry (among missions)." "That unfortunate differences sometimes arise in the mission field will also have to be conceded, and if anything can be done to lessen these differences, and to promote fraternal good feeling, and as far as possible fraternal co-operation, by all means let it be tried," said Bishop Thoburn at Bombay.

It is felt by some that these "unfortunate differences" and this "rivalry" on the mission field are so much less marked than the differences and rivalry among the churches at home that, as one speaker said last year, "we had better begin to settle this question at home before we try to do it abroad, where there is really so little need along this line." That we had better begin to settle the question at home is coming to be more and more strongly believed to be necessary; but there are many reasons for believing that our consideration of comity abroad should not be deferred until all differences at home disappear. The work abroad is just taking shape; new churches are growing up and taking permanent spirit and form; the problem is well within our control; resources are very scanty and insufficient and must not be wastefully expended. Co-operation and unity abroad will react to produce co-operation and unity at home. We in this Conference, moreover, and the missionaries whom we represent, can do little to secure full comity at home; we can do everything to secure it abroad. That we cannot do the one, will not excuse us for failing to do the other, which is within our power.

What has been said suggests, in our judgment, the consideration which should be given chief importance. The pressing question is not the avoidance of quarreling and strife. The foreign missionary work is, on the whole, a work of singular harmony and brotherliness. The question of comity does not arise, in our view, from such difficulty. It is suggested chiefly by the fact that we are striving to do a vast work

with inadequate facilities, and that our forces and resources must be distributed in the most economical way, avoiding duplication, even the appearance of competition, all occasion of friction and all waste. "It cannot be questioned," said Dr. A. C. Thompson, at the London Conference, "that the history of missions and the present distribution of forces reveal more or less of unauthorized expenditure of means and overlapping of agencies." We should aim to avoid this and all wasteful collision of efforts which might be devoted in distinct spheres to a work double the size of the sphere in which they collide.

It may be well to refer in passing to the opinion entertained by some that it is undesirable for the home boards and societies to interfere in this matter; that it can better be left without pressure to the missionaries upon the field. The missionaries, however, very generally appear to feel that the chief responsibility rests upon us here. The last general Missionary Conference in Mexico and the Council of the Church of Christ in Japan in 1897 addressed requests to this Conference to deal with certain aspects of this question. Significant movements toward comity in several fields have been frustrated in recent years by influences from home, to the great disappointment of missionaries. In both the Shanghai Conferences, of 1877 and 1890, the conviction was expressed that the home organizations are the chief obstacle to complete unity and co-operation. It would seem that it is precisely here that the question should receive consideration, and this the more in view of the spirit of complete brotherly frankness and agreement that has marked our gatherings from the beginning.

At the same time, the feeling is doubtless justifiable that detailed and specific questions involving the local application of principles rather than the principles themselves, should be left to the missions or the boards concerned. Your committee feels, however, that the principles themselves properly and vitally concern us here, and ventures to give expression to some of these as they appear to the mind of the Committee.

**1. Church Union.** *The aim of the mission movement should be, it appears to us, the establishment of a common Christian Church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations significant to us, but of little or no significance to the young mission churches.* We have no sympathy with the cheap denunciation of denominations as confusing the natives of mission lands. The non-Christian religions are seamed with schism. And denominational lines are not constricting in the foreign missions. But we do believe that our Lord's prayer for the unity of His people contemplated a real unity. "We should degrade it," says Dr. Warneck, "to a mere pious expression if we were to consider it as merely something spiritual, and not intended also to be outwardly recognizable in our practical relations with one another." And the results that were to be attained by the realization of the unity

for which He prayed are so vast and solemn as to enjoin upon us the most careful concern to discover and display the unity He designed. Another grave consideration should be weighed by any indisposed to accept this statement of the mission aim. That is the attitude of the native Christians. "I have no hesitation in saying," says Mr. McGregor of Amoy, "that union among the native Christians in heathen lands is far more practicable than union among the missions and the boards representing them at home. If, in any case, such union does not take place, it is not due to the native Christians." And the veteran, Dr. Williamson of China, wrote not long before his death, "The Chinese say plainly, 'It is you foreigners that keep us apart.' Only lately one of the leading native pastors said to a friend of mine, 'We have thought the matter over. We are prepared for union. It is you foreign missionaries who keep us separate. You are to blame.' . . . Had they (the Chinese Christians) the power, they would unite." If some are not prepared to go so far as to regard such union as desirable, they will doubtless at least agree that different branches of the same Church should unite on the mission field. As Dr. Mateer said at Shanghai in 1877, "That minor differences should be sunk, and cognate branches of the Church as established in China be encouraged and assisted to unite, is no doubt the general sentiment of missionaries."

**2. Territorial Division.** If all missionaries were working for the establishment of one common Church, the only consideration in behalf of territorial divisions of the field or the suggestion of separate local departments of responsibility would be the consideration of economical distribution of force. As it is, we must add to this consideration the other, namely, the avoidance, by the occupation of separate fields of work, of all occasions of disagreement and rivalry. That the principle involved here is a sound principle of mission comity, that *different missions should work without crossing lines*, has been regarded for a generation or more as axiomatic. "I would as soon," said Alexander Duff, "leap into the Ganges as go near Tinneveli, except as a brother to see the good work that is going on." At the Conference held in this city in April, 1854, on the occasion of Dr. Duff's visit to America, Dr. Duff presented the following resolution, which was unanimously adopted: "Resolved, that considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of the existing evangelical Churches or societies, it would be very desirable that with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupancy of any particular portion of the heathen field by any evangelical church or society, should be respected by others and left in their undisturbed possession." We know of no valid objection to this principle. None appears even in the great discussion of the subject at the Bombay Conference in 1892-93, where it was most vigorously assailed. Dr. Duff's resolution, however, opens the door to abuses through its refer

ence to "efficient pre-occupancy," and its leaving unsettled the question, how "efficient pre-occupancy" is to be determined. Probably neither the mission holding the ground nor the one desiring to enter is competent to be the just judge of the question. It should be referred to a third party or to the home boards concerned. The principle that divisions of territory are practicable and desirable, we believe to be a sound principle, needing more and not less conscientious application. Antagonism to it appears to grow largely out of the desire to maintain separate bodies of Christians in connection with different denominational agencies. We agree with Dr. Griffith John, in his article on "Unity" in the October *Chinese Recorder*, "*Missions would do well to come to a friendly understanding with each other with regard to their respective spheres of influence. It would prevent waste of time and energy, and it would conduce to harmony and good feeling.*"

**3. Comity in Discipline and Administration.** *Every mission should respect the acts of discipline and the principles of administration of other missions. Converts or native workers leaving one mission or the churches connected with it and seeking admission or employment elsewhere, should not be received without conference between the two parties.* "Men who have committed gross sins," said one missionary at Bombay, "have gone to other missions when they have been subjected to discipline, and have at once been put into positions of responsibility, to the great injury of the work of God." "There is a perennial source of heartburning (among missions)" said another missionary, "in the reception of each other's agents or adherents, and especially of those under discipline."

**4. The Spirit of Comity in the Use of Mission Money.** *There should be agreement between missions whose work is contiguous as to the scale of wages of native workers.* Dr. Warneck has even contended that, "as there is a danger that native helpers may exchange one community for another purely from selfish motives, they should receive no appointment, or, at any rate, no higher salary than they had in their previous position." The danger to which Dr. Warneck refers is a real danger. Your committee is aware of a few missionaries who take the view that, if they have money with which to offer higher wages for the best men, they are entitled to draw them into their service even though they come from other missions not having the funds or not believing that such use of money is honorable or wise. Bishop Thoburn's words are surely not too strong here: "Every missionary shall be a Christian gentleman. A Christian gentleman will not, . . . however indirectly, entice another's helpers by offering them increased pay. If he does this under the pretence of obeying a religious conviction, especially on some non-essential point of doctrine, he is not quite a gentleman and much less than a Christian."

The necessity of comity in the use of mission funds is especially evident when we consider the question of the self-support of the native

Church. It is impossible for a mission to make progress in this direction if another mission working in the same field or near by continues the policy of subsidy and support from the mission treasury. The Council of the Church of Christ in Japan in 1897 felt this so strongly that in taking advanced ground on the subject of self-support in the Church of Christ, it addressed a request to this Conference that other missionary bodies at work in Japan would refrain from making the course of the missions represented in the council more difficult by holding to a more generous scale of dealing than these missions were endeavoring to introduce. Co-operation and uniformity among missions in scale of wages, and especially in united movement toward self-support in the native church, will act powerfully also to advance church unity among the native Christians.

5. **Education, Publishing and Hospitals.** The resolution providing for the appointment of this committee referred to higher education as a department of the mission work in which, especially, greatly increased co-operation is hoped for. We would add to this two other departments in which large co-operation is eminently practicable and desirable—the work of translating, preparing and publishing literature and the medical work. *In our judgment, one hospital (or one for men and one for women) should suffice, as a rule, for one mission station.* It will develop all the evangelistic opportunities which many missions can utilize, and an economical use of mission funds would suggest the wisdom of establishing a second hospital, if one can be established, in some other city, where it would reach a virgin field and meet a more real need. *Through co-operative division of labor the waste of time in duplicative literary work should be avoided; and the work of publication is of such a character that where one mission press exists, and can do the work required by other missions, other presses should not be established. In the same way, in institutions for higher education, already established by one mission, young men should be placed and trained by other missions without the great expense and absorption of time demanded by the establishment of other institutions of the same grade. In all these cases, a mission using the educational or publishing agencies of another mission, should meet the proper financial obligation so incurred.*

6. **Questions of comity are involved in the intermarriage of missionaries of different societies.** There has been no general rule to assist societies having to deal with such cases. Would not some such principle as this be equitable: *That a missionary leaving the society which sent her to the field, within one year of her arrival, shall return or have returned on her account, the amount expended by her society for her outfit and traveling expenses? That for each year beyond the first year, 25 per cent. shall be deducted from these expenses in fixing an equitable return, and that after four years she shall be regarded as having discharged all such obligations by the service rendered?* The

adoption of some rule on this subject by this Conference would help many societies, and whether lenient or strict, bear equally upon us all.

If the principles herewith submitted by your committee meet with the approval of the Conference, it is our opinion that much would be gained if the Conference would now or at some future meeting give expression to them. If any of them are too advanced to gain as yet general assent, it would be of assistance to have these marked off from those which we are now prepared to approve. Such agreement here will be of great assistance to the missionaries and will show them how far, in their efforts at co-operation, they may expect the sympathy and support of the home agencies.

Any set of rules on this subject of mission comity would doubtless fail to accomplish all the desired results immediately for the want of a body to enforce them and, some contend, of sufficient approving sentiment to render them self-enforcing; but, as Bishop Thoburn has remarked, "Such a code, if agreed upon with practical unanimity by all the societies interested, would no doubt be of value as a guide to young missionaries, and it would also greatly influence public opinion, which, in the long run, will be found the chief factor in settling points in controversy." This is true. Such statements of principle will influence public opinion. But it is true, on the other hand, that the great body of the supporters of the missionary enterprise at home, and perhaps the great body of missionaries abroad, already furnish a public opinion with which these principles are in accord, and which only wonders that their formal and general adoption has been so long delayed.

ALEXANDER SUTHERLAND,      ROBERT E. SPEER,  
WILLIAM T. SMITH,              RIVINGTON D. LORD.  
*Committee on Comity and Unoccupied Fields.*

#### Discussion.

R. E. Speer: There was placed in my hand yesterday a letter from a missionary attached to another church than that to which I belong that is so pertinent in its application to the report which Dr. Sutherland has read, that I should like to read one or two paragraphs from it, the more so, because they contravene some expressions made in this Conference last year on this subject of comity. It was felt last year by some who spoke on this topic, including one of the most respected missionaries of our church from Japan, that there really was no problem of mission comity; that the missionaries in their religious gatherings meet with brotherly feeling; that they love one another very much, and that brotherly confidence is earnest; that there is "entire unity"—"the most entire co-operation," to quote the words of a representative of one of the Boards. One or two extracts from this letter will indicate how this complacent view appears to missionaries out on the field:

"In the discussion of the question of 'Comity' by the Conference, some amount of divergence was shown as to the apprehension of the real condition. There is a union which includes common religious meetings among the members of different missions, and stated union gatherings among the Christians of the different churches in a common town. In all social and fraternal relations as between man and man there is union, but that same union has a very sharply

defined limit. It does not seem to extend to the lines of mission work, as to the opening of country work, or the employment of men who for some reason are disgruntled with their present sphere, and know they will be taken on at another place, a fact that only assists them to become dissatisfied in their original work. A given mission will pay a higher salary to its native workers, and this reacts upon all the other missions in another but very real sense from that of the Apostle when he wrote, 'These are contrary the one to the other, so that ye cannot do the things that ye would.'

"It often happens that the line of work and conduct of a given mission must be modified very largely because of these outside influences. The hand is forced, the position stormed, and unless one wishes to see his work wholly stamped, he must take a step in order to match the one taken by another mission. A well considered plan of co-operation in mission work and its adoption authoritatively would end this kind of thing, to the benefit of all concerned."

I have read this not because it expresses any novel view, nor because it is the view that many in this room would express from their own knowledge; but because it is a voice from the mission field, and answers the position taken last year that this is a matter that ought to be left wholly to the missionaries. As the report states, the missionaries feel quite otherwise. They are close together. They are the people who are directly concerned. The embarrassing questions arise as between them. They feel warmly on the subject. Each party in every case of disagreement acts conscientiously. In order to have the matter settled, it must go to some outside body looking at this matter from a distance, and not entangled in the meshes of its daily development. I think the large body of the missionaries feel that this question is impossible of adjustment except here at home. That is one point of view. I believe that comity among the Missionary Boards, practical, better defined, is required in order to avoid the heart burnings, the possibility of ill feeling, the rivalries which we cannot deny exist among missions and missionary agencies here and there in the world.

There is another point of view, the one on which the Report of the Committee laid chief emphasis. *It is wasteful to carry on missionary work in the duplicative way in which we are carrying it on.* There is a paragraph from the letter of this same missionary bearing on that point that I should like to read. He alludes to the fact that many missionaries for generations have been working in most of the mission fields, and have laid the foundations of the missionary enterprise.

"Now it would be more than a pity if in that future which has been thus so largely provided for (i. e., by the laying of foundations in the past), the provision for 'machinery' should be made again by men who are newly come to the work and suppose they must do as others have done before them. Neither would there appear to be adequate cause for every new mission on entering upon its field to duplicate all the existing machinery for its own use, as in the case of hospitals or schools or mission presses, etc.

"Might not the equipment of one mission be open to the use of other missions in the same locality in so far as they find it necessary to use such? and when open to their use should not the other missions loyally use and appreciate the value of such a provision? To this end should not all superfluous and proprietary names be omitted? For instance, a hospital in a central city, where it can be used and appreciated by members of other missions than the one under whose special care it is. Why call it a 'Baptist' or a 'Presbyterian' hospital? or, in the case of a Mission Press, why add the further name of 'Methodist,' and so make a needless distinction?"

We are striving in all of our own missions, of course, to avoid this repetition of foundation laying, and we are pressing new missionaries to enter into the inheritance of the past; not to do over again the work that has been already done, but, availing themselves of the endless opportunities open, to utilize these opportunities instead of committing themselves to the secondary aspects of the mission work, whose sole end is to open new opportunities. Why not take a further step,

and have old missions occupying the same fields or new missions going into fields where other men have preceded them, but where there is yet room under the operations of these principles for several missions to work together, to avoid, as between missions, this same duplication? We have erred, I confess, in establishing hospitals where I think it was wrong to establish hospitals. I presume all of us would be willing to make confessions in perfect frankness as to mistakes of this kind. Let us use one another's machinery.

As to territorial division we can spend our money better than by locating ourselves in fields that are already practically covered, not geographically only, but in the way of influence, by some other mission. There is a tremendous unconscious influence running out from every mission station. The fact that a few families come and settle in a village in China is the gossip of firesides for miles and miles around. People talk of what has brought them and of what they teach. Without any effort of the missionaries, that influence goes out. Now, to plant in that same circle of influence another body of people, is simply to duplicate this sort of evangelization and not to reach any larger circle. That little group planted in another section of China—in a section of China where they would reach different people—will, apart altogether from the direct and intentional work that they do, reach an altogether new set of people unconsciously. From the point of view of the economical use of mission funds, it seems to me that the Report of this Committee is well within the bounds to which shortly we ought to be able in this Conference to bring ourselves.

**R. M. Sommerville:** Perhaps I do not know the meaning of the term "comity." As I understand it, comity is Christian unity, but I do not believe that Christian unity, as taught us by Jesus Christ, implies the surrender of any truth that is for His honor, for the sake of outward co-operation in missionary work. If I hold a truth that I believe to be, I will not say essential to the salvation of the soul, for it may not be, but essential to the glory of my Master—and that is the great object that I am always to have in view—I feel that I am bound by the commission of Christ to go or send another to carry it to any part of the world, and especially to take it into places where I believe it does not receive the prominence that it ought to receive, that I may exalt that truth to the glory of God. Now, while I say that, I would like to have you understand the exact position that the denomination that I represent holds in this matter. In the year 1871, as a denomination, we entered into a solemn covenant with God, holding up our hands and swearing to certain things that we would do. Among these we say "We believe schism and sectarianism to be sinful in itself, and that the existing divisions in the Church are inimical to the progress of the truth and the spread of the Gospel. We will labor and pray for the visible oneness of His Church on the basis of truth and righteousness, and in order to secure this great object, we will cultivate friendly relations with all Christian brethren of every name, and seek in that way to remove all stumbling blocks, and draw together into one the scattered friends of truth and righteousness." I believe that to-day there is a condition of things in our own city and in our own land that may in some cases be degraded to the lowest animalism, and the reason is that that great prayer of Christ's is not in the hearts of His people, and that there are hundreds of millions in the world living in darkness to-day because that prayer of Christ's is not in the hearts of His people. But that prayer of Christ's does not mean that in order to co-operate with others I shall surrender truth that I believe to be essential to His honor.

Now, while I say this, I say that I believe that I can hold fast to all that I believe, that I can hold fast to my denominational creed, and at the same time enjoy fellowship and co-operation with brethren of Jesus Christ of every name.

**W. R. Lambuth:** I move that this Committee on Comity be continued, in order that the Ecumenical Council may have the advantage of its report after the experience this Committee has had in this important subject.

**R. P. Mackay:** Would it be possible, Mr. Chairman, for the Committee to



report some scheme by which missions could be administered on the foreign field that are under different boards? In the New Hebrides there is an annual conference between the eight boards working there. They work beautifully together. What occurred to me when the paper was being read was that there might be difficulty in securing the co-operation of the missions under different boards. If there was some scheme outlined that would make it practicable to unite those missions in the foreign field, although not united at home, I think a great deal would be accomplished in determining territory, and in getting missionaries acquainted with each other, and eliciting general sympathy and co-operation. I would like very much to see that followed up by some subsequent paper in that direction.

**R. J. Willingham:** With the spirit of the report I am very much pleased. With the most of the report I am in full fellowship, and work along that line and try to get our missionaries to do the same; but there are some expressions in the report that are such that I could not in honesty vote for. I believe that there are some differences between us that we express in this country. I am glad that between the missionaries, so far as I can hear, there is less of difference than oftentimes exists here in the home land, more of fellowship, consecrated fellowship; and yet, I am not prepared to say as the report says,—I do not know the expression,—that differences existing are of minor matter that ought to be done away with. I think we might as well face the truth that we do differ about some questions, and that while we differ, we are trying to work along the same line of comity and unity for the glory of the Master.

**Judson Smith:** I feel very sure that the brethren who have just spoken under the pressure of a sense of duty, would have all their difficulties removed if the meaning, the scope, of the comity that is proposed were a little more sharply defined. It does not require the erasure of denominational lines, or the sinking of denominational convictions in the slightest degree. It does not touch these things. It is in the practical working of missions, different missions in contiguous fields, and the prevalence of Christian conduct in the hearing of mission toward mission, and there we are all at one. I rose to suggest that if the Committee is continued, as I hope it will be, we might have in the report of the coming year instances of the violation of comity, concrete instances, suitably mentioned, so that we may know, by having them before us, difficulties that do actually occur, and may see a little more clearly than now perhaps all of us see the need of the declaration of principles, and the conformity by us to those principles. I think it would enrich the value of the report if we could have such instances, a few of them, at least, presented, and the proper remedy suggested. I have not felt called upon to take part in the discussion because I preferred that those who have difficulties should speak. I do want to hear this one testimony, suggested by my recent visit to our missions in China. My apprehensions were a good deal relieved. I found less collision than I had anticipated. I fully believe that there is need of the definitions and declarations proposed in the report. I fully believe there is much that needs to be remedied along this line, but I was happily disappointed at the facts as they came to me in China. Perhaps in that country, because of its vastness and the width of the field, these differences emerge less distinctly than elsewhere.

**A. Sutherland:** As I understand this report, it is not proposed that any denomination should abandon any usage which it deems important, much less any principle which it holds sacred, but it is believed and it is recommended that the missionaries of all denominations and the boards of all denominations should seek in every possible way to avoid waste of men and money and effort, and so to plan their work that in the quickest, the shortest possible time, the ground may be largely covered and the Gospel preached to every creature. And certainly that is not being accomplished where the agents of two or three, or in some cases almost half a dozen missionary boards are found in the same community, where, perhaps, the agents of a single board could reach the people. As

it is intimated in the report, exception must be made in the case of more populous centers where there may be room for quite a variety of agencies, more than any one board can supply, and, in the details of our missionary work, so plan it as to avoid overlapping, a tacit arrangement, by which the agents of one society in a field that are able to occupy it in sufficient force may be allowed to do so, without others going in to complicate things, with, perhaps, no increase of efficient work. Now, comity among the denominations, or amongst some of them, at least, up to the point of organic union has been found to be practicable and in the end most beneficial and blessed, and, as emphasized in one part of the report, is the carrying out of that principle more especially among those denominations holding the same faith and almost precisely the same discipline and church order. Now that, in the providence of God, came even in my own country. Mr. Mackay could tell you about the Presbyterian bodies in Canada who were led to negotiate and finally to agree on a basis of union of their churches, and while I have not had a word with him on the subject, I feel quite positive in my own mind that if I were to ask him the question as to the results of it, he would be ready to say the results have been most blessed. Stimulated by their example, some half dozen or more of bodies holding Methodist views of doctrine and discipline and, to a large extent, the Methodist name, formed a union, and although but a comparatively short time has elapsed since that was accomplished, we positively seem to have forgotten that we ever had any divisions. We never refer to them. We are one people, and we have found that by that union of forces we are able to strengthen our missionary work and all our church institutions in a most remarkable way, and although at the time there were some who prophesied all kinds of disaster going to come about, I do not think there is a solitary person, minister or layman, in our church to-day that, if he had the power, would think for a moment of going back to the old divisions. If that could be accomplished here, where the divisions have been established and strengthened through years, can we not at least look forward to bringing about something like that on the foreign field, where there is so much need for economy, both in regard to men and money and effort? It may be, as the report suggested in its concluding paragraph, that some of its propositions or recommendations may perhaps seem to some too advanced at its present stage. Some one has to be a little advanced in every movement, or there is no progress. We have to carry the colors a little beyond where the rank and file has reached as yet; but every one knows that what seemed years ago to be a very advanced position for the colors is a very remote position now. I trust that the general spirit or tendency of this report will commend itself to the Conference as a whole. We certainly do not commit ourselves to a great deal, but we commit ourselves to this, that we will strive so to plan in this work of God, that we may accomplish the most with the forces and with the money that we have in charge.

**Dr. Kyle:** I was heartily in sympathy with the report which was read. I did not notice at the time of reading a single expression to which I felt disposed to take exception. Perhaps if I had it before me and read it carefully, I would not take any exception to it. I am at any rate most heartily in accord with the spirit of the report, and with every effort along this line, and it is the settled policy of the board which I represent, the United Presbyterian Board in the United States and Canada, to carry out the spirit of those resolutions. But it is perfectly evident that some, at least, will find difficulty in accepting the statements of that report, and it is altogether probable that a number of others here who have not expressed their views, feel the same difficulty. Why should we adopt these resolutions or this report, or any report from those standing committees? It is a part of the constitution of this Conference that no action of the Conference, aside from matters relating to business and place of meeting, and things of that kind, is binding upon any board represented here. In the very nature of things it cannot be binding. If there are two representatives here, they may go home perfectly in accord with the action taken, but the board will not feel under any

obligation to accede to their opinions if they differ from them. Moreover, every board here represented is subject to a higher authority than this Conference, and no action we may take is binding upon the boards who are represented here. That was perfectly understood in the beginning of our Conferences three or four years ago, but it seems to me we are insensibly drifting into the impression that a thing adopted here is having a kind of binding force on us. Hence I feel it is not necessary that we should adopt these reports. Let us receive them. The moral force is the only force they have. Why not stop with that and not attempt to bind the boards.

It was then agreed that the Committee's report be received and printed and the Committee continued.

### **Occupation of Cuba, Porto Rico and Philippines.**

**A. J. Brown:** In the consideration of this matter, some record should at least be made of the most notable effort to practically apply the principles of comity which has been made since the last meeting of this body. Early last summer the Presbyterian Board, North, began to give serious consideration to the new responsibilities into which our relations with Cuba and Porto Rico and the Philippine Islands had forced the people of this country. There are in these islands populations variously estimated at from ten to twelve millions of people, and, save in one or two detached places, they are practically unoccupied as mission fields. Assuming, however, that this conviction was not peculiar to the Presbyterian Board, but that it represented the deep and solemn Christian patriotism of the country, I had the privilege, on behalf of the Presbyterian Board, of inviting to a conference the representatives of all the boards, societies and foreign missionaries in the United States and Canada which were disposed to consider the undertaking of missionary work in any of these islands. There was a very hearty and generous response to that invitation, and the conference was held in our Board Room on July 13th. Great interest was developed. The secular press, as well as the religious press, paid considerable attention to the conference. The New York "Independent" characterized it as one of the marked and exceedingly interesting signs of the times. The result was the adoption by a unanimous vote of a resolution setting forth that it would be extremely unfortunate if there were now to be a strife on the part of the various boards in these various lands, thus duplicating expenditure and using men and money most unwisely, and bringing about the rivalries which have so unfortunately characterized the development of missionary work in our own country. It was believed that we have a great deal to say about the principles of comity; that we are trying to bring about the application of those principles in lands already occupied, and that this was a good opportunity not only to begin a new missionary enterprise, but to begin it aright, from the view point of the economical and Christian use of men and money, and the conference committed itself to that position.

Inquiry developed the fact that seven boards were contemplating missionary work in Cuba, four work in Porto Rico and three work in the Philippines. The conference thereupon, requested each board to appoint a committee of two, with the understanding that the group of committees of two representing each board upon a particular field would constitute a joint-committee, the information obtained by one board being shared by the other boards contemplating work in the same field, and that these boards should meet by their representatives and make an amicable and economical distribution of the men and the money. These resolutions were adopted and sent to the various boards. We do not deceive ourselves as to the practical outcome of such a conference in the immediate future. As a matter of fact, our Presbyterian Board is the only board now beginning work in the Philippine Islands, the other two boards having subsequently decided that it will not be possible to undertake it in the immediate future.

I am not advised as to the result of the work of these committees so far as

Cuba and Porto Rico are concerned, for our board did not evince any intention of entering Porto Rico or Cuha. But if one may judge by the newspaper reports, although they may not be accurate, each board is pitching head first into Cuba and Porto Rico without very much reference to the other boards, or the principles agreed upon in the conference. But whatever may be the immediate outcome, we feel that it is a distinct gain that such a conference has been held, and that such resolutions were adopted. It is a great thing that, for the first time in the history of the world, so far as we know, before occupying a new field, the representatives of the various boards sat down to cordially plan the situation together, to pray over it, and to decide how men and money can be used to the very best advantage, and to the avoidance of many of the evils of denominational lines. We feel that in the more holding of such a conference, a step has been taken which will probably be permanently taken, and that great gain will come to the cause of Christ from the very fact of such a conference, and, inasmuch as that conference is receding a little into history, and that we are considering this question again to-day, I thought it might be well that mention should be made of it in order that some record of it should be included in the report of this Conference.

### **Resolutions of Special Conference, July 13, 1898.**

It is the judgment of this conference that the political and military relations into which the United States has been so strangely forced with reference to Cuba, Porto Rico and the Philippine and Ladrone Islands, involve certain moral and religious responsibilities—responsibilities which are, perhaps, quite independent of the precise character of the political relationship which may hereafter be formed with them—and that the Christian people of America should immediately and prayerfully consider the duty of entering the doors which God in His providence is thus opening. We believe that this feeling represents the deep and solemn Christian patriotism of the country, and that support will be given to the boards for this purpose.

In view of the fact that the American Board of Commissioners for Foreign Missions has for years been conducting work in the Caroline Islands, and that the population of those islands is not sufficient to justify the presence of more than one missionary agency, we *recommend* that the Caroline Islands be deemed the distinctive field of the American Board.

The Conference notes the fact that seven Boards have either already undertaken work in Cuba or are expecting to undertake it, namely, the Home Mission Board of the Southern Baptist Convention, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church, South, the General Conference of Free Baptists, the Foreign Missionary Society of the United Brethren in Christ, the American Church Missionary Society of the Protestant Episcopal Church, and the New York and Indiana Yearly Meeting of Friends.

That three boards contemplate work in Porto Rico, namely, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church, South, and possibly the Southern Baptist Convention.

And that three boards are disposed to seriously consider the opening of missionary work in the Philippine Islands, namely, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the Missionary Society of the Methodist Episcopal Church, and the American Baptist Missionary Union.

We feel that it would be quite unfortunate if several boards were to enter any one of these fields at the same time, except of course in large centers of population, thus unnecessarily duplicating expense and perhaps introducing elements of rivalry. We have heard much in recent years of the principle of comity, and we are earnestly striving to promote those principles in lands which are already jointly occupied. We believe that the new situation thus providentially forced upon us affords an excellent opportunity not only for beginning this work but for

beginning it right from the view point of Christian fellowship and the economical use of men and money.

We therefore recommend--

1. That each of the boards mentioned appoint a committee of two on the field or fields which it thinks of entering, each group of committees to confer with a view to a frank and mutual understanding as to the most effective and equitable distribution of the territory and work under the several Boards.

2. That the Committee take early steps to secure all available information regarding these various islands as missionary fields, and that all information thus obtained be shared with the other committees concerned, with a view to subsequent action.

3. That the Committee on the Philippine Islands be requested to inform the American Board that no board has expressed an intention of undertaking work in the Ladrone Islands, and that the question was raised as to whether the equipment of the American Board in connection with the Caroline group does not better fit it for work in the Ladrone Islands if it should become expedient to undertake it.

**W. M. Bell:** I should like to know what boards have really undertaken work in Cuba and Porto Rico. Our board has commenced this work, and I should like the latest information and to know whom we ought to confer with, because we are at sea in this matter.

**W. H. Grant:** A number of the boards have named committees on this subject and, I suppose, after it is practicable to visit the Islands, as it is now beginning to be, that we will have a joint-committee meeting called.

**Bishop Whitaker:** I can answer the question that was asked regarding the missionary work in Cuba of the Protestant Episcopal Church. That Church has been carrying on missions in Cuba for the last twenty-five years, for several years under the direct supervision of Bishop Young of Florida, but during the last fifteen years, since Bishop Young's death, the missions there have been practically under the care of Rev. P. Q. Guanty, a Cuban, who was ordained to the priesthood by myself five years ago. Mr. Guanty has for fifteen years been working with Matanzas as his headquarters, and at the breaking out of the last war in Cuba, he had two missions, two congregations in Matanzas, two Sunday-schools, and a flourishing day school. There was also at the time a prospect of successful work in Havana. We had two clergymen in Havana, the Rev. Mr. Mullin and the Rev. Mr. Moreno, one a clergyman from Western New York, and the other a Cuban educated and ordained in this city by Bishop Potter. With them were working four licensed lay readers and helpers, conducting services at different points under the direction of the clergy. I may mention incidentally that a great work has been going on in Havana. All of you are more or less familiar with the pastorate of Rev. Mr. Beers, who was a lay reader in the Episcopal Church, who was discouraged by the failure of that church to sustain him, and when the Southern Baptists offered to come in and sustain him liberally and enable him to realize the hopes which he had entertained, accepted their proposition and became a Baptist minister, and had a very flourishing work. When I was in Havana in 1888, there had just been concluded the purchase of one of the largest theaters in Havana by Mr. Beers' congregation. I do not remember precisely the amount paid for it, but in the neighborhood of \$50,000, and common report said that Mr. Beers had a congregation of a thousand, and that he counted four thousand communicants. We had a smaller number of communicants than that, although we were reaching a great many people in different parts of Havana.

I think it a very interesting fact that when Mr. Guanty was compelled to leave Matanzas, and when all the mission stations were necessarily closed on account of the war, that one of our lay readers, Mr. Jose Kenyon, continued to hold his regular services and is continuing them to this time, so that throughout the whole period of the war, there has been one place in Cuba where Protestant ser-

VICES were held without molestation. Mr. Kenyon sent his reports regularly to the American Church Missionary Society, reports drawn with evident care, inasmuch as they always passed the censor. He avoided scrupulously any reference to the social or civil condition, and maintained the respect of those in authority, so that his services were never interfered with. At the present time, the situation is this: Mr. Guanty returned to Matanzas about two weeks ago, and has reported that he found his church in a melancholy condition, as also his residence and the place where the school was held. They had been occupied by reconcentrados and by Spanish troops, and they were in a filthy condition, and all the furniture had been destroyed, but he found a remnant of his people, and he was setting about putting those houses in order and resuming services. There will go to Havana next week, I expect, the Rev. Dr. Nielson, who made a visit of inspection at the request of the American Church Missionary Society about five years ago. He goes to Havana not with the intention of remaining, but to report upon the actual condition of the field, and the prospects for resuming work in Havana. The American Church Missionary Society is an auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Mr. Guanty is a man of rare gifts, one of the most eloquent men to whom I ever listened, and I found that in Matanzas he commanded a remarkable degree of respect. He is not so well known in Havana, although, having been interested in the establishment of missions, he is well known and most highly esteemed. It is the purpose and expectation of the American Church Missionary Society to resume work as soon as practicable at the different points where services were formerly maintained in Havana. Work has been done only in a very simple and extemporaneous manner in other towns than Matanzas and Havana.

**W. R. Lambuth:** In pursuance of the remarks already made on the subject of comity I desire both to express my hearty endorsement of the principles enunciated in Dr. Sutherland's paper and to put on record the action of the Board of Missions of the Methodist Episcopal Church, South, relative to the occupation of the new territory opened by the late war.

I quote the following minute from the action taken by our board August 24, 1898:

"The Secretary read a communication from Mr. W. Henry Grant, Secretary of the meeting of Representatives of Missionary Boards, held in New York City, Wednesday, July 13th. This meeting was called with a view to opening work in Cuba, Porto Rico and the Philippine Islands. The resolutions adopted at the meeting request that each board proposing to enter these fields appoint a committee of two to confer with like committees of other boards, with a view to a mutual understanding as to the occupation of the territory. The Board of Missions of the Methodist Episcopal Church, South, expects to enlarge its work in Cuba and to enter Porto Rico. On motion, Walter R. Lambuth and Gross Alexander were appointed a Committee of Conference."

Prior to this action a note had been addressed to Mr. Grant requesting the names of the Committees of Correspondence. Failing to hear from Mr. Grant, on account of his absence from New York City, a communication was addressed the Senior Secretary of the Missionary Society of the Methodist Episcopal Church relative to an understanding in regard to the occupations of these fields, as far as the two Methodisms were concerned.

While the representative of the Methodist Episcopal Church had affirmed, at the informal meeting in July, that his Missionary Society would probably enter the Philippines, Porto Rico and Cuba, the representative of the Board of Missions of the Methodist Episcopal Church, South, thought it probable that his Board would enter only one new field, Porto Rico, and would enlarge its work in Cuba.

I am happy to say, Mr. Chairman, that the discussion which took place in the meeting of our board was free and of the most fraternal character. The resolutions of the New York Conference, held in July, were read and heartily approved, especially that clause which related to the principles and practice of comity. It

was the consensus of opinion that while we had work in Southern Japan and at Shanghai, on the Central China coast, yet the proximity of their work at Singapore, Canton and on the Loo Choo Islands entitled the Methodist Episcopal Church to the right of way in the Philippines. The situation in regard to Cuba and Porto Rico, on the other hand, make it equally clear to us that the Methodist Episcopal Church, South, has both geographical and providential relations to these islands. Cuba is not over 400 miles from New Orleans and Mobile, and only 80 miles from Key West, Florida. In the State of Florida we have had for twenty-five years an extensive work among the thousands of Cubans in Tampa and Key West, including a large membership, four Cuban preachers, several churches, day schools and one boarding school. In the city of Havana we have a Cuban pastor who has for four years been in charge of an organized church. This work on the island is no new work, but has for years been visited by the presiding elder, Dr. Chas. A. Fulwood, and annually by our Bishops.

It was in the light of these facts that we proposed the division of these groups of islands, as far as the Methodist Episcopal Churches were concerned. The proposition was made in the spirit of Christian fellowship and in the furtherance of the principle and policy of a wise and economical distribution of men and money.

After visiting the Island of Cuba, from which I returned about three or four weeks ago, the conclusion was reached that, geographically, the Island of Porto Rico would be more easily worked from New York by our brethren of the Methodist Episcopal Church, and so we have entered upon negotiations with them in regard to the occupation of that territory as between the two boards. I mention these matters because it seems to me that we should carry out these resolutions which have already been adopted in the spirit of Christian fellowship and of comity, and we are prepared, moreover, to correspond with the committees which have already been appointed in regard to the further occupation of the Island of Cuba itself as between our own board and the boards representing other denominations upon that island. I wish to add my testimony, sir, to the most excellent work which was done in Matanzas by the gentleman whom you mentioned. Visiting that city, the testimony, even upon the part of Roman Catholics, to the devotion of the representative of your church was unquestionable, and he had attained a position there in that community which was making itself felt, and an influence which will help very largely to leaven the community in the future.

We hope that the action of our boards and the results growing out of the same may prove of lasting benefit in the occupation of other fields or in the readjustment of our relations in fields already occupied. Our own action was not precipitate, for we had determined to strengthen our work in Cuba as soon as the war closed. We stand ready to correspond with other boards or committees and shall pray and work for such an understanding as shall enable us to present a solid front to an ecclesiasticism which in Cuba, at least, has for centuries stood for an intolerant and too often unscrupulous propaganda. Cuba needs the gospel. The reaction from Roman Catholicism has driven her into French infidelity. With the entrance of Americans as their deliverers from the Spanish yoke, Protestant Christianity is held in great favor. The hour for Cuba's regeneration has come. We should lose no time in fully occupying this field.

I trust that we may move on not only upon these lines in the Island of Cuba, but in Mexico and elsewhere, and I am very glad to say to this body this morning that in Japan there is the most perfect accord between the missionaries of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and also of the Methodist Episcopal Church in Canada. We jointly appropriate to support the same paper. We were engaged in education in the same institution, and for merely accidental reasons we were obliged to withdraw for a time from that institution. We are in accord as regards the division of the territory. So that in Japan we are giving an illustration of the practicability and of the possibility and blessing as well of carrying out this spirit of comity. I trust it may prevail elsewhere.

# Questions Relating to Self-Support of Churches in Mission Fields.



- Name of Board or Society.....
- Name of Mission..... Country.....
- Limits of field..... Population.....
- When was Mission organized?..... Languages.....
- How many missionaries, men and women?.....
- How many church members—communicants?.....
- What was cost last year of conducting Mission, exclusive of native contributions?.....
- What was the total amount of native contributions?.....
- Are contributions from self-supporting churches included?.....
- How many organized churches?.....
- How many native pastors?.....
- What is the total of their salaries and rents?.....
- How many foreign missionaries are acting as pastors of organized churches?.....
- How much do the churches contribute toward such service?.....
- How many licentiates and preachers are assisting in pastoral work?.....
- How many Bible-women?.....
- What is the total amount of their salaries and rents?.....
- What were the total church expenses, including salaries, last year?.....
- How much of this was paid by the people?.....
- How much was paid by the Mission?.....
- How many churches are entirely self-supporting?.....
- How many churches pay one-half of the church expenses and pastors' salaries?.....
- How many churches pay less than one-half of church expenses and pastors' salaries?.....
- How many churches pay no part of the church expenses and pastors' salaries?.....



How many church buildings or chapels are owned by Mission or church?.....

How many church buildings or chapels are rented by Mission or church?.....

How many churches have no building owned or rented?.....

How many separate school-houses are owned?.....

How many schools?.....Scholars?.....Christian Scholars?.....

How many teachers?.....How many teachers are not Christians?.....

What was the total cost of running the schools?.....

How much of this was paid by the people?.....

How much was paid by the Board or Society?.....

How much was paid for their board by the pupils?.....

What was the total amount of native contributions for objects outside the Mission?.....

## FINANCIAL SUMMARY.

IN NATIVE CURRENCY.

OBJECTS FOR WHICH MONEY WAS GIVEN.	BY CHURCH.	OTHER LOCAL RECEIPTS.	GRANTS BY BOARD OR SOCIETY.	TOTAL.
Pastors' salaries and rents.....				
Other church expenses and rents.....				
School expenses and teachers' salaries.....				
General evangelistic work.....				
Church and school buildings.....				
Benevolence.....				
Totals (in native currency).....				
Equivalent in U. S. gold.....	\$	\$	\$	\$

Total cost of conducting Mission (not including native contributions), in U. S. gold, \$.....

Dated..... Made out by.....

Note on Mr. Spur's Inquiry in regard to Self-Support 5  
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Mr. Spur makes six extracts from an article in the Indian Witness for March 10th, entitled "A vital question of the hour", and asks, "I should like to know how far the condition in Bengal described in that paper is illustration of the condition in other parts of India".

I Extract.

"The great hindrance, he thinks, is that the people fail to realize that the duty of sustaining the institutions and ordinances of the Gospel rests upon them. Their idea is that the mission is beholden to them, under obligation to provide every thing for them, while the true conception should be the reverse".

Note - Such was not my experience in 1860 when I held the office of Deacon in the Bengali Free Church of Calcutta, and had the duty of collecting funds for the support of the Pastor &c. I never heard such a sentiment expressed as referred to above. It does not exist amongst the educated and enlightened native Christians of Bengal. My conviction is, if it exists any where, it exists only in those village churches which were recruited from orphanages and the <sup>famine</sup> stricken people, who have been demoralized by the constant help of missionaries in every matter and who are known in history as "Rice Christians of Bengal". This feeling does not exist in the Punjab. As far as I know, the

Churches under the care of our Pres-  
byteries acknowledge the duty of sus-  
taining the institutions and ordinances  
of the Gospel. We don't find any dif-  
ficulty in this score.

# Extract

"An important consideration is the  
Co-operation of the various societies,  
which too frequently overlap, so that  
in some places there are two, three,  
or four feeble struggling Churches  
when there might be one strong  
self-sustaining Church."

Note - This is the case in all large  
cities in Bengal, as well as, in the  
Punjab. For instance in Lahore three  
different societies are laboring -  
the Church Missionary Society, the  
Episcopal Methodist Mission and  
the American Presbyterian Mission.  
Besides these there are two smaller  
bodies - the Plymouth Brethren and  
the Salvation Army. The result of  
their labor is as many different  
Churches. It is impossible to secure  
Co-operation amongst them in Church  
matters, their Church polity being dif-  
ferent.

An attempt was made in 1878 to  
unite these Churches by constituting  
a native Church for the natives of  
India, but without success. Another  
attempt was made in 1890 with more  
limited scope. It was to produce an  
organic union amongst the Presby-

terian Churches of India. This too met with a failure. On hearing of the resolution of our Foreign Mission Board on the union of Presbyterian Missions Churches on the Foreign Field, the subject of union amongst the Presbyterian Churches of India has been again taken up, and is being discussed in the Indian Standard and other Missionary Organs. My conviction is, this discussion will meet with the same fate as its predecessor. Our Churches in this Country cannot unite until they are weaned from <sup>their</sup> Mothers' breasts in America and Great-Britain, and are able to stand on their own legs and become independent of financial support. Union may follow self-support, but is not likely to precede it.

#### ¶ Extract

"Every Missionary speaker took a gloomy view of the present spiritual condition of the Bengali Churches, - a view not demurred to by the Bengali brethren who spoke, and no one appeared to feel encouraged as to the prospects for improvement in this respect, or regarding the attainment of self-support in the near future."

Not that the spiritual condition of the Bengali, as well as, the Punjabi Churches is certainly not what it should be



in all communities and are not peculiar to the Christian Churches. The salaries of pastors in the Punjab, I regret to say, are sometimes higher than the average income of the congregation. But this is a necessary evil and cannot be easily avoided. We try to reduce it to its lowest point. In all our Churches about one third of the congregation is composed of educated respectable men. These are the most influential members of the Church and contribute the largest amount of support to the pastor. They naturally want a man of education and good social position to be their spiritual guide and instructor. These <sup>men</sup> guide and control the votes of the Church at the election of the pastor and often choose men who are too expensive for the rest of the congregation. But as I said before, the Presbytery tries to reduce this evil to its lowest point. Our village congregations have not been supplied with pastors yet and one of the most difficult problems before us is how to supply them with pastors who would be efficient men but content to serve on such low salaries as they would be able to meet. At present they are ministered to by the Missionaries or Evangelists who have been the means of bringing them to Christ. The objection to dress and educate

the pastor's sons and daughters, to say the least, is most absurd. For if the pastor has sons & daughters, they must be dressed and educated. Do the churches of Bengal want to have celibate pastors or pastors with wife but not children. This unreasonable objection does not exist in the Punjab.

#### V Extract

"The majority of those who minister to Bengali Christians are simply imitators of missionaries, retailing the things they have heard them say. The missionaries' meagre vocabulary limits the scope of their teaching, hence the imitative teaching of native ministers is of an inadequate type".

Note - This was more or less the case in the Punjab also. But there has been great improvement in this respect in late years - since the opening of theological seminaries and training schools all over the Province, and we hope greater improvement will <sup>take place</sup> in this direction as the ministry of the gospel becomes more popular with an educated young men. Thus far I regret to say it has not been popular. The Saharanpur Seminary has been in existence now for the last fifteen years and out of the young men who have come out of it, there is only one University

graduate, one Entrance passed, and the rest are either Middle or only Primary passed men. With a few exceptions, the majority are indifferent preachers and not fit to become pastors of Churches. They do pretty well for village work.

### II - Extract

"It is a most humiliating position. The Evangelical Churches are compelled to admit that their earnest endeavours through, say, three generations, have ignominiously failed to establish anything that might with a semblance of truth be regarded as self-supporting work. The most depressing feature of the situation is, that there is not the ghost of a remedy in actual sight."

Note - I have not the least sympathy with this gloomy view. It is not true "that we have failed to establish anything that might with a semblance of truth be regarded as self-supporting work." I cannot say anything of the Bengali Churches in this respect for want of full and accurate information. But I can positively say it is not true of the Churches in the Punjab. We have made some progress in <sup>their</sup> matters, not helping us. Some of the Churches of our Presbyteries have become entirely self-supporting. They support their pastors, pay all congregational expenses and also contribute towards evangelistic work.



Letters have progressed halfway in these directions, and all are doing something however little. So it is not true that there is no self-supporting work at all. It is true the progress thus far has been small & slowly made. But if we hold fast what we have already achieved and continue to work in the lines laid down, we are sure to go forward and at last attain complete success. Missions in any work in all its branches is a work of faith and hope. Why should we not exercise these graces in reference to self-support? Despair & depression have no place in our work.

Hochyapur } K. L. Chatterjee  
August 29/1900. }

Note - This note should have gone with my last letter written on the 1st instant. But as I was very busy I could not write it on that day. Please excuse delay. We are all quite well and the work goes on as usual. There were two very interesting adult baptisms last Sunday. Of a man & his wife. The woman most heartily answered all the questions before the congregation. Her infant baby was baptized too. The rain this year has <sup>been</sup> astonishingly great doing much damage to crops & property. The fall on the 15<sup>th</sup> instant was 11 inches in 24 hours.

K. L. Chatterjee

Mr J. H. E. Spar

with kind regards

William Ashmore

To Rev. S. W. DUNCAN, D.D.,

*Corresponding Secretary.*

Rev. H. M. KING, D.D.

*Chairman, and*

Rev. JOSEPH ELDER, D.D.,	Rev. F. W. BAKEMAN, D.D.
GEORGE W. CHIPMAN, Esq.,	RAY GREEN HURLING, D. Sc.,
Rev. GEORGE BULLEN, D.D.,	Rev. D. B. JULTEN, D.D.
HON. JOHN C. ESTEY,	JOHN CARR, Esq.,
DUDLEY P. BAILEY, Esq.,	Rev. WM. S. APSEY, D.D.
Rev. NATHAN E. WOOD, D.D.,	„ GEO. E. MERRILL, D.D.
CHARLES W. PERKINS, Esq.,	GEORGE C. WHITNEY, Esq.,

*Members of the Executive Committee.*

Greeting and asking respectfully consideration of the following statements:—

**A**FTER making ample deduction for portions of the original Swatow mission field, now being cared for by others, there remains, under the superintendence of Rev. Messrs. Ashmore, Jr., McKibben, Foster and Ashmore, Sr., and of Dr. Scott and Dr. Bixby, representing the medical work; and of Miss Scott and Miss St. John, representing the women's special work of evangelisation, very extensive regions, in which there are, on a reasonable estimate, between three and four thousand cities, towns, and villages, and certainly not less than three millions—and most probably more—of Chinese belonging to one of the most enterprising and energetic branches of their vast family.

The work in all this great field was commenced more than thirty years ago. The pioneering was difficult, and was attended, at times, with much personal peril. Success for a long period was limited; but within the past ten years, and more especially within the last four or five years, the rancor of the literary classes has abated, and the hostility of the officials has been less obstructive. We now have no difficulty in securing lodgment in nearly all the places we wish to enter. We receive a respectful hearing, with but rare exceptions, wherever we go. Our preachers often speak with gratitude of kindly receptions extended to them in places where once they were met with malediction and violence. These things, multiplied as they are to so great an extent, evince that the long prayed for, and hoped for, transition stage is at hand at last, and that we shall hear in it the divine voice, "*Arise and shine, for thy light has come.*"

In the field above indicated, and not including any that have already been reported by other missionaries, but solely those remaining under the care of those herein named, there are 35 stations; 20 auxiliary assembly rooms for worship, called places of prayer, where religious services are held from time to time; 2 hospitals not local in use, but always open to patients from any and every field alike, at which during the year 26,719 applications for advice and treatment have been received and dealt with; 1 opium refuge, also open to all, in which 390 opium slaves have been aided in breaking the shackles of a body and soul-destroying vice; 1 theological school open to approved applicants from any and every part of this dialect-speaking field, in which have been enrolled some thirty students of various grades, including the school teachers, most of whom spend their vacations here in special Bible study; 1 women's training school, always open to any commended applicant from any part of the great field—expected to be regularly in session a part of each year—the purpose of which is not simply the education of Bible women, but more especially the training of suitably endowed women for usefulness in their own Churches, and of whom there were enrolled last year 27 persons; 20 schools, of which there are for boys 14 and for girls 6; 18 preachers in regular service, not including a number of unpaid helpers; 8 Bible women; 22 teachers in schools, of which 16 are male and 6 female; 243 male pupils and 105 female pupils; 8 native medical helpers together with three graduated students practicing medicine among their own people, but still maintaining affiliated relationship to their own teachers; 30 chapels, and at this time 1,197 members, of whom 231 were baptized during the year that is past. Since the beginning of the work more than 2,000 have been baptized, but an unusual per cent of them have been old people, who have not remained long among us, and so our aggregate of living members is less than would be found out of the same number baptized at home. We must not omit to include mention, among our missionary efficiencies, of an arrangement by which we print all our own hymn books, not only for our own use, but for the needs of others, and we expect soon to include the preparation of leaflets, which in time will grow to something quite extended. In this work the men are steadily engaged in printing and binding. The Chinese blocks are cut by artisans in Swatow. There too we have a unique feature in what we call a *News Meeting*, held once in two weeks. The Chinese common people are deplorably ignorant of what is going on around them. The few newspapers in circulation among them are beyond the financial reach of most of them, and they are, besides, notoriously unreliable. Just at this time we think it wise to have them correctly informed of the changing conditions of things

in their own land and of other national movements that may have any bearing on the coming of the kingdom of God. So at these meetings the school teachers and ourselves prepare ourselves to tell them what has been going on in the past fortnight. The service has proved to be of great value, and our own people in the compound, and our preachers and teachers, in communion week, are better informed than are even literary men around them in the interior, where they may be.

These members have given with a good degree of liberality to Gospel work among themselves. Not including the contributions of any converts not under the supervision of the above named missionaries, and not including the special contributions of missionaries themselves, these 1,197 members alone have given for Church purposes \$1,813, for school fees \$379 and for other work \$369, making an aggregate of \$2,561. When account is taken of the distressing and even abject and grinding poverty of our people, and of the small and pitiable incomes of even the well-to-do among them, not exceeding, except in a few cases, six or seven dollars a month, most of them not more than four or five, and very many of them not more than three, then such giving, though it would make but little show at home, is really entitled to be ranked with what the Apostle calls "the riches of liberality."

Some other items must be mentioned in the line of self-support. There have been received from patients in the hospitals, able to pay something, a sum of 400 dollars, and there has been returned into the missionary treasury from the sale of drugs other sums of \$622. If now, to all this, there be added the personal contributions of the missionaries to meet various needs not provided for in schedules, but indispensable to progress, there will be a further amount of \$1,200 more, thus making a grand total of monies which, in some shape or other, have gone into the work of the Missionary Union, of *four thousand seven hundred and eighty-three dollars.*

It must not be supposed that this amount of really generous giving is a product of the agitation started at home in the last three or four years in favor of self-support. That agitation has done good, and has been used to stimulate our people, and we recognise the value of it. But foundations were laid years ago in the establishment of a change of base for which we old missionaries have had to contend long and stubbornly. The old principle of years ago was for *the mission to take the lead in everything—in building chapels, supporting pastors, and in opening schools—calling upon the Church members to do something to help us.* There was dull prospect of ever attaining in that method, so we discarded it, and for years have been acting upon a new one. *Now we require the native mem-*

bers to take the lead in building chapels, in supporting pastors and in opening schools, leaving them to call upon us to help them and leaving it for us to say, *When, and how much, and for how long, and under what conditions WE will help THEM.* It makes a difference which end of the log goes first. In order to give effect to this reversal of the order we deemed it wise to allow, and to urge the converts to dispose of their own collections after they had made them. Some fifteen or twenty years ago we asked Dr. Murdock for the consent of the Committee to allow our people thus to expend their own monies instead of putting them into the Union treasury to be paid back again. That permission was given. We have long acted upon it. While a most excellent training school for *them* it has made us appear to a disadvantage on account of not reporting so fully as others. They have not done what they should have done, but a capital foundation of sound principle has been laid, and without which the great push that has been given by Messrs. Ashmore, Mr. McKibben and Foster in the past three years, would not have been so fruitful as it has been. These brethren and we all have studied to utilise the great home financial strait and wish signal success. But it is indispensable that the natives should *handle their own funds.* Our good friends, the various secretaries, can tell us of their straits, and can impress upon us the *importance* of self-support, but when it comes to the *ways and means* the matter must be left largely to the experience and judgment of practical missionaries.

*Distribution of Labor among us.*

It is important to emphasize the fact that while each one has an independent work and a distinct field with all the freedom pertaining thereto and all the opportunity for individual assertiveness which any of us could desire, yet we are at the same time associative and co-operative. We divide up labor, we share labor, we exchange labor, and we assist each other in various ways. This is not because we are all living in one place, for we are not, but because by so co-operating we can accomplish much more than we could by working separately, each one doing everything for him or herself; and furthermore, for the reason that on a mission field far more than at home, where formative processes are completed, a comity of purpose, a comity of policy, a comity of interest and a comity of effort are indispensable to the best results. This is not a new conception of mission work here; it is the old conception which has obtained from the time of Mr. Johnson and Dr. Partridge onward to our day. It is purely voluntary. No one is ever excluded from participation, and no one is ever constrained to participate against his own preference. What we all are to-day we are such by personal choice.

At present, among us, the theological class is in the hands of W. Ashmore, Sr. The work of preparing our New Testament Colloquial is committed to Mr. Ashmore, Jr. The women's training class is managed by Miss Scott; the Kak-cbie Hospital is under the supervision of Dr. Scott, and the Kiet Ine Hospital under the supervision of Dr. Bixby. The boys' school is in the care of Mr. Ashmore, Jr., and the girls' school in the care of Mrs. Ashmore, Jr. The extensive and heavy work of the out-stations with its unremitting demand for painstaking and self-sacrifice, has been carried on by Mr. McKibben and Mr. Foster chiefly, and, to some extent, by Mr. Ashmore, Jr. as far as his "revision" would allow him to get away. The work among the women at the country stations has been carried on by Miss Scott and Miss St. John. The taxing demands of the treasuryship have come upon Mr. McKibben, while the burden—and no small burden it is—of acting as an agent for all the missionaries far and near, of forwarding packages, parcels, letters and of executing commissions for all those in the country, has fallen upon Mr. McKibben. So all are busy, and all hands are full. A good work has been done, a better work is being done, and the best work of all is just ahead of us inviting our endeavours. We have broken fallow ground, we have ploughed in hope, we have sown in tears. We have waited long and patiently; now the harvest is beginning to come. We have presented our first fruits, and, in your sight, have waved them before the Lord of the Harvest.

These facts and figures make the basis of a plea which we beg to submit to the generous considerations of the Executive Committee.

We are called upon to enlarge our missionary facilities. We want to double, as soon as possible, our production capacity for workers and largely increased accommodation.

*We want a new chapel* here on the compound.—You note that from year to year our country chapels are continually increasing through native action, as already indented, and without expense to you. But *this* chapel we need to provide. At present it holds but about 250, not more than three hundred, while our gatherings at the communion amount to over four hundred and nearly five hundred. There have been times when the communion elements have been carried out to persons under the trees who could not get in the house.

*We need to double our school accommodation.*—For now there is an increasing demand for qualified teachers. We have applications which we cannot fill. Besides our people are more desirous of seeing their children educated and are becoming more ready to contribute. We want to have in the higher schools for boys and for girls double the number we have now. We propose to accomplish our

purpose by making a new and larger school house for girls and then using the present girls' school house as an annex to the boys' department.

*We want to double our accommodation for Bible students.*—For we expect soon to have twice our present number. We have long been praying the Lord of the Harvest that He would give to us more men with evangelistic gifts to enter into the field at this momentous crisis. We have indication that he is ready to answer our prayers. So we want to be ready to train them for that special work. Numbers of middle aged men are becoming interested in specific study of the Bible, especially in connection with the Church classes that are being held at so many of the country Churches and of which Mr. Foster and Mr. McKibben will have much to tell you. Some of them have subsequently come in here for protracted study, and are learning how to do the work of an evangelist. We hope that among them will be found some good witnesses for Christ of the Matthew and the Peter stamp. We mean to be ready and will not turn any of them away. So help us to get house room for them.

*We want to double our hospital accommodation at Kiet Ine.*—The work has advanced remarkably there. First under Dr. Scott, and now under Dr. Bixby, it has proved a great help to our group of a dozen stations round about. That dozen we soon hope to see made up to two dozen. A new range of wards is needed, and when erected will amply repay the outlay, so that the hospital can greatly multiply its efficiency as a place of healing for the membership of our numerous little Churches in that region and for the many thousands of unevangelised patients who have heard of its good name and come to seek its help, and while getting good for their bodies, find good to their souls as well. We are planning large things, expecting large things and working for large things in connection with this prosperous inland hospital which we desire to see firmly established as is the one at Kok-che. Mr. Foster is already counting upon an annex of the hospital in his great Po-Leng region.

These are by no means all of our needs, but they are the ones most pressing, and we leave the others out of the count. We do not expect to see everything done at once. We shall expect to advance as we have done by stages. Nor do we expect to have the Union bear the burden of all this accumulating load. We are already assured of the help of the women's society of the West. We shall have also the special help of friends who understand our situation. And we shall ourselves lift fully as much if not more than we have done in any former years. We take into consideration your own great straits, as well as our own great needs; the former as fully as the latter. Your straits have never been greater than they are

now. That is true on the one hand, and then, on the other, the imperative demands of an advancing Providence have never, with us, been so great as at this present writing. We do not expect Providence to fall back to us, but we must struggle to advance, and if possible keep up with Providence.

There are other great and important places where the way is now opening and into which we must enter. Goa-sua with 20,000, Ho-po with 20,000, Nam-ne with 100,000, Ching-hai city with 70,000, Hwa-peng with 30,000 and a dozen other places, each with groups of villages of from twenty up to sixty and numbering their populations of scores of thousands in each great valley.

So we lay the whole matter before you that you may have the state of things made plain, and may help us in the advance that we are constrained to make. "When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself, for there shall the Lord go out before thee to smite the host of the Philistines."

Speaking for myself and associates as above.

Yours in the service of the Lord and of the Missionary Union,

WILLIAM ASEMORE.

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